Medicina Diastatica

OR

Sympatheticall MUMIE:

CONTAINING,

Many mysterious and hidden Secrets
In *PHILOSOPHY* and *PHYSICK.*

By the { *Construction* / *Extraction* / *Transplantation* / and *Application* } of *Microcosmical* & *Spiritual* MUMIE.

Teaching the *Magneticall* cure of Diseases at Distance; *&c.*

Abstracted from the Works of
Dr. *THEOPHR. PARACELSUS*:
By the labour and industry of
Andrea Tentzelius, Phil. & Med.

Translated out of the Latine
BY
FERDINANDO PARKHURST, Gent.

Η δεῦσα πάντα, καὶ κομίζεται φύσις.

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To the Right Honorable *Basill* Earle of *Denbigh* Viscount *Feilding* and Baron of *Newnham*.

My Lord,

YOUR Lordship having sometime cast your eye upon the Originall of this Treatise, seemed to ratifie the credit it had received in the World by the honor of your Approbati-

on: Upon the intimation whereof, I have (out of my especiall Obligations to your Lordship) pretermitted my more peculiar Studies for the Translation of this Peece: Not that it could thereby receive the better acceptance with your Lordship (where there is so much Language, and other accomplishments of honor) but in respect of the thing it self (a Mysterie of Philosophy) lest it should out-grow the better knowledge, as it hath the common Presse.

My Lord, These considerations have chiefly induced the imployment of my best Endevours in the performance of this VVork, especially the assurance of your Lordships Protection; under which confidence I have made it Publick, *as the least acknowledgement of my duty to your Lordship, or respects to the Generall Good: VVhich if it may receive the favour of your Lordships Countenance, I shall not doubt its* preferment, *and therein the advancement of the* Magneticall Mysterie.

I confesse, Subjects of this nature are not so usually qualified with that honor here as in forain parts, under the protection of Great Personages; *yet is it not for want of President, but rather of Reason, for*

Nobilis est solus, Virtute insignis, & Arte:

which is more then demonstrative in your Lordship: wherefore the Dedication *of this* Treatise, *being Exemplified by the Author to severall persons of honour (and those the most Eminent) I may hope your Lordship (as inferiour to*

none

none) will vouchsafe me the priviledge to pursue my Originall: *So may the defects of the* Body *be supplyed in the* Countenance, *while your Lo^rs favour shall Patronize both, by a dispensation or acceptance of these my Endevors, to the future Encouragement of,*

My Lord,

Your Lordships

most humble Serv.

FERD. PARKHURST.

Προλεγόμενον.

The Translator to the Reader.

THE Philosopher contemplating the life of Man, would have *Homo animalibus sapientius esse*, man to be wiser then all other creatures; I confesse it is the part of a wise man so to be, but how to be so every creature may direct: for though reason be appropriated to Man, sense is as common to Animals, who by instinct have learned the knowledge of their own preservation without our *principles* of Reason; and by certain demonstrations (as) from the *Liberall Sciences* of *Nature*, doe daily teach us that τεχνοσοφία or Art of *Knowledge*, disputing *Nature*, the

the commanding *Empereſſe* of all Learning according to *Menander*;

Η φύσις ἁπάντων ἐστὶ διδασκαλίων κρείττων.

So that mans reaſon eſpecially being prompted by the *œconomie* of *Nature*, will conclude him no leſſe then what he is, (viz.) the μικρόκοσμος and *Compendium* of *her ſelf*, or the very *centre*, in which all the rayes and influences of her Sphear do meet.

And thus from the ἐπιγαμία and conjunction of *Nature* and *Reaſon* a new *faculty* is created, called *Art*; whoſe ſublime and ſubtle qualities in emulation of her *Progenitrices*, are drawn from her own *principles*; *Ars imitari Naturæ ſolertiam poteſt*: from whence it conſequently appears, that, both *Art* and *Nature* are requiſite,

site in the work of *perfection*.

Neque Natura sine arte sufficit curquam omnino quicunque in studio; Nec Ars per se sine præsidio Naturæ.

Through this Coadjutorship and on *Concatenation*, are all things governed under the Title of *Providence*, by whose *Soveraignty* Man especially contributing in obedience, is not only protected, but also his self-preservation and security sealed to him under that *Magna Charta*, *Homo Naturæ obediens homini nocere non potest*, Man obeying the Lawes of *Nature*, can neither hurt himself nor prejudice another; This is no rigid Law, but a Rule in Equity, nay rather a gentle precept of an indulgent Mother, that *Mater rerum omnium* the

Philo-

Philoſophers ſo much adore.

When therefore (by *omnipotent Providence*) *Nature*, *Reaſon*, and *Art*, with all their faculties conſpire together for the preſervation of mankinde, as the greateſt miracle of the world; what ſtupid Nature, would not in reaſon ſtudy that myſterious Art, wherein the life and conſervation of our ſelves depend?

Wherefore I ſhall here (by way of Preſident) preſent thee with an *Abſtract* from that moſt learned Philoſopher *Theophraſtus Paracelſus*, who (out of the conſiderations aforeſaid) did not only ſearch into the moſt occult and ſecret cauſes of *Nature*, but alſo (being well experimented by his own Art & Practiſe made

them

them publick to the world in his *Tract de Tempore seu Philosophiæ*.) Which piece (being illustrated by *Andrea Tentzelius*, Dr. in *Philosophy* and *Physick*.) I may here prefer as an *Epitome* of the most abstruse part of *Philosophy*, treating of many hidden Mysteries and operations, in the rare and admirable cure of diseases at distance, by *transplantation* into other *species*, through a *Mumiall* and *Magneticall* power, drawn chiefly from the *Sympathy* and *Antipathy* of natural things.

This excellent piece, being recommended to my acquaintance by the favour of a worthy *friend*, my respects could not lesse then salute him with a *gratulor adventum* at the first sight; Afterward finding

finding him (as) a compleat *Gentleman* by his language in the *Latine* tongue (though of *German* parents) and most accomplisht in his *subject* and *matter*, (being therewith so much affected) I could not in discharge of my obligations to my *friend*, (upon his request) my own satisfaction, and the good will I bear to generall *Learning*, but discover his true *worth* and *intrinsecal* vertues to a more publique *Surveigh*; Wherefore as *providence* had transported him into our own Country, so have my endeavours *translated* him into our own Tongue; wherein (Gentle Reader) if he do not so clearly expresse himself, the defects are mine, but if thou understand him not, the errour is thine.

In

In the *Originall* (beſides the difficulty of the ſubject) the long-breathed *Periods*, and many imperfect *Parentheſes*, together with the common eſcapes of the Preſſe, would require a good Maſter in the laborious work of *Tranſlation*, and as diligent an Artiſt in correcting the *Errata's*.

But as my greateſt care hath not been wanting in the compoſure of the leaſt ſcruple, ſo I hope (without the eſcapes of the Printer, or the Readers Judgement) my endeavours may receive a due *Conſtruction*: yet where a ſtrictneſſe of capacity cannot reach the *Latitude* of this (*Magneticall*) *Sphere*, ſuch may happily be *eclipſed* in the *whole* by the interpoſition of their *parts*,

parts, while the φαινόμενον is conspicuous to those of another *Meridian*.

Deficiences of this Nature are most contingent in a self opinion; which is, (for the most part) either so blinded by ignorance, or hoodwinckt by conceit, that they dare not inquire beyond their own knowledge, least by discovering themselves they should forfeit *that* which they only pretend to; *These* of all others I desire not to meet with all, but if it be my fate, I wish they would begin where——

——————Here I close,

Σοφία γάρ ἐστι καὶ μαθεῖν ἃ μὴ νοεῖς.

It is wisdóme tò learn thàt which ã mân nòt knoẽes.

London, June, 24.
1653.

Ferd. Parkhurst.

On his worthy Friend Mr. *Parkhurſt* and his Tranſlation of this *Mumiall Treatiſe:*

THis *Rare Piece* (treating of the wonderful effects to be wrought by *Mumie*) I commend unto this *Nation*, inviting the Courteous Readers hereof, unto a due acknowledgment of the *learned Tranſlators* induſtry; Who, having met with ſo Crabbed a *Latine Author*, ſuch tedious *Parentheſes* therein, words ſo ambiguous and inſignificant, yet hath he very judiciouſly and dexteriouſly overcome thoſe *difficulties*, and rendered his *Author* in a perfect intelligible and pleaſant *Engliſh ſtyle*.

The *Subject* he Treats of, is *Sublime* and high (if not the greateſt *Myſtery* known to mortall Man,) be thou therefore thankfull who ſhalt read it; and learn, rather to admire then deſpiſe the wonderfull works of the *Almighty*, although unto thee they may ſeem *Clouded*.

William Lilly

Student in Aſtrology.

To his ingenious Friend Mr. *Ferdinando Parkhurst* the industrious Translator of this Excellent Treatise.

Physicians need no more their Trade advance,
By tedious, fulsome long Receits and chance;
Here they may meet a neerer surer way;
Which will their tedious Fallacies display,
And shew, what *Nature*, when discovered, can
Work in the body of imperfect Man;
By meanes so easy, and so secret, that
They slily order and direct our fate.
So what great *Paracelsus* searching minde,
Led by a higher *Genius*, first did finde,
And what *Tentzelius* did from him display,
Scattering his *clouds* and shewing brighter day;
We (being made sharers of such wealth) must owe
(Since you h've given it to th' English World) to *you*,
Whose worthy care hath now brought home this *peece*,
And with it given us a *Golden Fleece*.

Roger Ellis Esq;.

To

To my honored friend Mr. *Ferdinando Parkhurst* Translator of this *Magneticall* Tract.

MY deareſt *Friend* ſuch is thy worthineſſe,
That nothing but thine owne can *thee* expreſſe;
What ever *Learning*, *Wit*, or *Art*, can reach,
Is comprehended *all* within the reach
Of thy *capacity*; for who can ſay
Thou art not read in *All*, although ſome may
Expoſe their *Genius* more to publick ſight;
Thy modeſty conceales what others write.
While *Learning* languiſheth, thou doeſt *Tranſlate*
Great *Paracelſus* from his firſt Eſtate
Into thy Native Country, and there lead him
Safe to all thoſe that rightly underſtand him;
But let your *Mountebanck*, *Leech*, *Quak*, and thoſe
That deal in *Simples*, and their common *Doſe*,
Keep to their *Simples* ſtill; for *ignorance* ſure
Can nere aſſume *thy* true *Magnetick cure*.

P. T.

On my most worthy and ingenious Friend Mr. *Parkhurst* and his Translation of this Mysticall *Subject*.

When *Art* and *Nature* one perfection make,
Who can (without presumption) undertake
To speak their own *conceptions*, or to tell
That this is rare indeed, That not so well?
If any such there be, I could desire
Their silence; while the *Learned* do admire
What every Page presents with new delight;
For *admiration* crowns the *Epethite*.
Whether the *Author* or *Translator* be
Chiefly presented in this *Ænigme*,
Is not Essentiall; yet that none mistake
May (happily) arise for *Either's* sake;
When so great worth is brought in competition,
Know one's a *Master*, th'other a *Physician*.
Both have their parts for *Learning*, either
Are exquisite in all; Now choose you whether.

C. F.

A Table of the severall Chapters (and matters therein contained) in this *Mumiall* Treatise.

Chap. 1. *Of the definition, diversity, construction, nature and property of* Mumie.

Chap. 2. *Of the differences of* Mumie.

Chap. 3. *Of the Extraction of* Aereall Mumie.

First manner of Extraction of Mumie *or of the Tincture of the* Microcosme.

Second Extraction of Mumie *after the manner of* Quintessence.

Third Extraction, or of Aereall Mumie.

Chap. 4. *Of the* Spirituall Mumie *of a Microcosmicall living body.*

Chap. 5. *Of the foundation of the Extraction of* Spirituall Mumie *and its* Magnes.

Chap. 6. *Of the procession, or manner of Extraction of* Spirituall Mumie.

Chap.

Chap. 7. *Of the use of* Spirituall Mumie (*in generall.*)
Chap. 8. *Of the favour of the* Heavens *towards the aforesaid operations.*
Chap. 9. *Of the time destined by the* Heavens *for the proposed operations.*
Chap. 10. *Of the use of* Spiritual Mumie (*in specie*) *and first to reconcile a friendship between two men.*
Chap. 11. *To reconcile private or publick* Enemies.
Chap. 12. *To reconcile the* Ape *and* Serpent (*naturally hating one another*) *and other* Animals, *who are by nature enemies.*
Chap. 13. *To procure a mutuall love and affection betwixt a* Man *and his* Wife.
Chap. 14. *Of the operation of* Antipathy.
Chap. 15. *To cure both kinds of* Jaundies.
Chap. 16. *To cure the* Dropsie *Magnetically.*
Chap. 17. *Of the* Plurisie, *and of curing inward* Impostumations Sympathetically.
Chap. 18. *To cure* Feavers Magnetically.
Chap. 19. *Of the oppilations of the* Liver, Spleen,

Spleen, Brain, Lungs, Reynes, &c.
Chap. 20. *Of* Aches *in the* Joynts *and* Limbes, *by reason of oppilation.*
Chap 21. *Of the* Podegra, *and* Catarrhs.
Chap. 22. *Of* Wounds *and* Ulcers.
Chap. 23. *Of the* Hernia, *or* Burstenneſſe.
Chap. 24. *Of* Fluxions, *and* Salt Rheums *hurtfull to the Teeth and Eyes.*
Chap. 25. *Of* Menſtruous *Evacuations and Retention.*
Chap. 26. *Of the* Conſumption *and* Hectick.
Chap. 27. *Of particular* Blaſtings.
Chap. 28. *Of* Sterility *or* Barrenneſſe; *and alſo the manner of detracting ſtrength from an Horſe and communicating it to a man; or from any man or Beaſt, and tranſmitting it into any other.*

Reader.

IF these my *Endeavours* may receive a due construction from thee, thou wilt thereby clear thy own judgment and encourage my future intendments of a second Tract, *viz. Of the naturall reason of the* Tree *of* Life, *and of* Knowledge *of* Good *and* Evill. And also of the mysticall interpretation of that great secret, *viz Cabalisticall concordancy of* Life *and* Death; Christ *and* Adam.

Likewise many other Pieces both *Philosophicall* and *Mathematicall:* As also of the *Sciences* in generall, under the title of Τεχνολογια are now preparing for the Presse, by the studies and industrie of

Thy Friend

F. Parkhurst

A MUMIALL TREATISE.

Chap. I.

Of the definition, diversitie, construction, nature, and property of Mumie.

BEing now upon the Treatise of *Mumie*, I conceive it most proper first to shew what is commonly understood by *Mumie*, and what is meant by the same in this place.

Mumie, from the *Arabians* [illegible] is generally denoted by the Physicians and Apothecaries under these foure kindes, *viz.*

1. *Arabian.*
2. *Ægyptian.*
3. *Pissasphaltos.*
4. *Lybian.*

1. *Arabian* Mumie, is a certain compoſition of Aloes, Myrrhe, Croco's, and Balſamum with which they doe (uſually) embalm dead bodies; which (after a while being taken out of the ſepulchres) with the Sanies or matter ſweating forth from the Cadaver, is preſerved and kept for Phyſical uſes.

Thus much *Rhaſes* affirmeth (in his *Synonymis*) ſaying, *Mumie* is a thing which is found in the earth, where the bodies of the dead embalmed with Aloes are intombed, and the humours of the Cadaver is reſolved with the mixture of the Aloes: *Serapis* his Interpreter teſtifieth the ſame, *chap.* 283. who writeth, that *Mumie* of the Sepulchres is from the humidity of an humane body intermixt and incorporated with Aloes, Myrrhe, and other ingredients.

2. *Ægyptian* Mumie, is tranſported from *Ægypt* to us, which is not made of any bodies embalmed with Aloes and Myrrhe, but from ἄσφαλτος (ſo termed by the *Greeks*) which is a kinde of fat clay or ſulphury matter of an aereal and fiery quality:) For as the Nobility did uſe Croco's, Aloes, Myrrhe, &c. for Embalmings, whoſe bodies (as *Scaliger* reports) was death to dig up (ſo as *Strabo* writes) the dead bodies of the common people were uſually embal-

me

med with *Asphaltos*, to keep and preserve them from corruption.

5. *Pissasphaltos*, (by the *Greeks* πισάσφαλτος, from πισσα *pix*, & ἄσφαλτος *bitumen*) is a composition of a pitchy and sulphury matter; or rather, this *Mumie* is a substance retaining the same virtues which *Dioscorides* attributes to *Pissasphaltos*, having the same effects as *Bitumen* mingled with pitch; but in the mean while we get not the true *Mumie*, and very rarely the *Pissasphaltos* of *Dioscorides*; but there is a counterfeit Confection of Pitch and *Bitumen* commonly sold for *Pissasphaltos*.

4. *Lybian* Mumie (is so called in respect of the place from whence it is) *viz.* for in the Region of *Hammon* being a part of *Lybia*, which is between the Countrey of *Cyrene* and *Alexandria* are many Quicksands raised by impetuous and turbulent whirlewinds, by which meanes the unwary Passengers are oftentimes swallowed up, and so through the obvolution and rowling of the mountainous sands are soon parched and dryed by the heat of the Sun; the flesh thus scorched with the humane bones, is brought away without any commixtures or other embalmings: (which is he Mumie here meant.)

Wherefore it evidently appears, that there are four common sorts of *Mumie*; so that *Fuchius* is not a little mistaken, in *lib. 1. Paradox. 40. cap.* when hee endevours to make *Serapio* contradict himselfe, and *Avicen* and *Rhases* to oppose themselves, and the whole Sect of *Arabians*; making *Pissasphaltos* (in some places used for *Mumie*) the onely *Mumie*, excluding all other.

Although these kindes of *Mumie* are esteemed very advantagious for the curing of green wounds, ruptures, and bruises; yet in the prosecution of this Treatise will appear the danger of administring the *Mumie* of any body promiscuously; for that *Mumie* is alwayes most necessarily to be avoyded, that is not certainly known to be collected from an wholsome and sound body.

Wherefore *Theophrastus Paracelsus* upon this subject adds a fift sort of *Mumie*, *viz.* that which is extracted from some perfect body, not dying of any naturall disease, but of some violent death; upon the reason following.

For as by *divine ordination* no edible Creature was to be slain for mans food, but such as was perfectly sound, and free from diseases, left with the decoction of the meat, we should receive the dise-

into

into us; much leſſe ſhould any thing that dyeth naturally be for internall uſe, or taken for nouriſhment, when as the ſame death or diſeaſe that accompanyed it before, might afterward enſue. And this is generally manifeſted by all Creatures of Prey, as

Amongſt { *Birds* / *Beaſts* / *Fiſhes* } the { Kite, Eagle, Hawke, / Lyon, Wolfe, Fox / Bear, / Cungre, Dolphin, / Tuny, Mullet, } *&c.*

Theſe, and many other Animals, that affect and live on Prey, (except the Bear by chance,) will not feed on, or any wayes touch Carrion, unleſſe meer hunger compell them; the reaſon is, becauſe they doe not onely nouriſh and increaſe their owne bodies by the ſubſtance of their Prey, but alſo their owne Mumie by their ſpirituall Mumie, which doth for the moſt part evaporate with a naturall expiration of the living Creatures.

From whence it is apparent, that if we could feed on living Creatures, and digeſt, alter, and ſubdue the matter, it would bee much more conducible to

the nouriſhing and preſervation of our bodies and ſpirits: For as freſh fleſh which is tender, is more wholeſome then that which is præmacerated, and corrupt, having more vitality; ſo conſequently, that which is ſound, and vivacious, is more nutrimentall then any which a diſeaſe hath killed, and thereby deprived it of its ſpirit or *Mumie*.

For thus through the harmonies and commiſſures of the parts kept ſound, and clean, may be extracted the virtues and faculties of things more entirely, then otherwiſe by opening and extending the moſt occult and internall parts, which cauſeth evaporation: This is experimented by the Troglodites or Hedge ſparrow, ſeaſoned with pepper and ſalt, and eaten raw by any one troubled with the Stone, it hath an eminent faculty of breaking or diſſolving the ſame, which being boyled or otherwiſe prepared, loſeth that effect.

Another reaſon may be here given, that nothing can be proper for food, unleſſe that which is alible and vitall, becauſe our life and ſpirit cannot be otherwiſe ſuſtained, then by the Analogicall and vitall ſpirit of another. Neither can the ſubſtance of our body be ſupported, without the materiality

materiality of some other; wherefore those creatures that feed and live on the wholesomest things, are most nutrimentall for us. Moreover every part cherisheth and affecteth it self with a certain delectation;

For through a spiritual and substantiall sympathy our { Brains / Lungs / Liver / Heart } is nourished by the like in other Creatures.

Now as *Theophr. Paracelsus* delivers, this *Mumie* can no where be more truly had, then from the bodies of criminall persons (*viz.* such as violently suffered death by strangulation, as on Gibbets, &c.) For from such there is a gentle siccation that expungeth the watery humour, without destroying the oyle and spirituall, which is cherished by the heavenly Luminaries, and strengthened continually by the affluence and appulses of the celestiall Spirits; whence it may properly be called by the name of Constellated, or Celestiall Mumie.

Wherefore *Theophrastus* preferreth this Aereall spirit (or *Mumie*) before all other corporeall *Mumies*, either of fire, water, or earth; which may chiefly be observed from his own words in the *Germane* Tongue, as followeth; ——

Wenn die Arkte und sonst manniglich wusten, was mit dieser *Mumia* furzunehmen, oder wozu sie nuke, wurde kein Ebelthater uber drey Tag am Dalgen oder auffdem Rade liegen bleiben, sondern hinweg genommen, wo es anders muglich were (that is) If Physitians or any other body understood but the right use of this *Mumie*, or what it is good for, not any Malefactors would be left three daies on the Gallowes, or continue on the Wheel, from being stoln away; for they would run any hazard for procuring of these Bodies.

Now *Paracelsus* doth not speak only of this, but also of another spirituall *Mumie* produced and derived from thence, (though somewhat obscurely) in these words: Dass noch eine andere *Mumia* verhanden, nemblich die, welche von einem lebendigen Leibe separirt und præparirt wird. Dann ein jeglicher Mensch kan seinen Leib in Mumiam transmutirn, seinem Leib und Leiben ohne scaden, und ein Stuk von seim Leib nehmen dass mans doch dem Leib nicht ansihet.

There is yet another *Mumie*, namely, that which is taken from a living body, separated and prepared accordingly,

for

for any ones body may be transmuted into Mumie, without prejudice either to the body or the life thereof, and the body shall be no whit the worse for it, neither shall it be discerned that any such thing hath been done thereunto.

Therefore I shall further explain what *Paracelsus* meaneth by *corporeall* and *spirituall Mumie*, and what is to be understood by it.

Now it is to be observed, that it is called Corporeall *Mumie*, not by reason of its formall existent part, as that it is so in and by its self naturally, for there is no Mumie properly but spirituall, or only in the same respect; because from the destruction and dissipation of the spirit or vitall Balsome, the defect of all true Mumie may be argued, the body in the mean while no waies suffring: but so called in respect of its subsistence and operation, as it may be inherent to the body, as well by its self as by its properties, and advance its power and efficacy, according to the *œconomie* and order of the Artist, no otherwise then by, and with the same body.

As therefore you may see from the Author it is improperly called *corporeall*, so

so likewise he doth not only call it spirituall κατ' ἀσιν according to its *ens* or being, but κατ' σχεσιν according to its relation, because it keepeth still and effecteth its intended operation, both beyond and without its corporeall subject, even by the emanation of the virtue of the *Mumie* only, as the accident from the subject; so spirituall *Mumie* is here so properly called by *Paracelsus*, because properly and substantially it is not spirituall *Mumie*, but only the property of it. For how can the spirit have any divorcement or separation from the body, if this be not also divided? Or would not some violent exercise, motion, Physick, or opening a vein, by which the spirit evaporates, procure an eminent danger, and irrecoverable losse of it?

From hence we do not determine truly and Philosophically, the corporeity and spirituality of *Mumie*, according to the essentiall difference of it aforesaid, but only to speak of it in respect of its subsistence and medicinall use, or in respect of its profitable dispensation, which would otherwise require severall denominations; for the Physician doth not distinguish ἀκριβῶς accurately, but for the most part γενικῶς, relatively, and so states and defines the Animall, Vitall, and Naturall Spirits in man

man; which notwithstanding are but such in a certain comparation. For as the seed of man is neither part of the man, nor any substantiall of the parts of the same body, but only a power or certain form descending into the Testicles, with the most refined and subtile matter of the alimentall superfluity, by whose (σπερτοποιητικῇ) or spermaticall proclivity it is afterwards more exactly decocted, and augmented by the mechanick and subordinate spirits, and is endued with a multiplying faculty of it self in the place and time appointed by the Liturgie and rule of Nature. So spirituall *Mumie*, in so much as it undergoeth the work of Transplantation; (seeing that ought to be performed without any detriment of the body,) cannot be part of the internall *Mumie*, much lesse of the body it selfe; but must of necessity be a kinde of προσβαλὴν or διάβασιν, addition or trajection, which wholly pertakes of the faculties, and properties of the internall principle; and so being received, dissipates its self, not only amongst the utmost parts of the body, but even into the best disposed matter, and discovereth the same virtues as if the very principle and substance of the *Mumie* were every where present (throughly dissipated)

dissipated) which vertue doth resemble the which is appropriated to the *Magnet* or Loadstone: for after the same manner the soul disposeth it self into the alimentall ac cession of new matter; for as the flame of one lamp transmigrateth into another and yet remaineth intire, so likewise doth the Rayes or beams issue out of the body and although it be something of, or pertaining to the body, yet it is not the body it self, nor any part of it.

From hence it may evidently appear that *Theophr. Paracelsus* called Spirituall *Mumie* its self, and its geniture (as I may term it) by one and the same name, which properly fitteth it for Transplantation: These considerations being had will anticipate many doubts and errors which might otherwise happen in the ensuing Treatise.

This premised, we come now to the definition of the thing it self; "*Mumie* "properly so called is the most subtile "substance of the body, Spirituall, Æthe- "riall, and in respect of its Nature and "species coingenited, permanent in some "measure both in and after death, retai- "ning for the most part both its affec- "ons, and internall and speciall vertues "wonderfully diffusive of its self and "qualities by means of its extracted and

"con-

"conſtellated Tranſplantation, to the end "the unſound and viciated diſpoſition "may be rectified, and the uncorrupted "and perfect be preſerved and ſtrengthned.

We may inſtance many examples before us of this *Mumie*, notwithſtanding one or two I hope may be ſufficient in this place, taken partly from another kinde, from whence we may gather its wonderfull operation.

There is a proper aliment or food ordained for every kinde of Creature, as certain flies feed on the leaves of Napell, by ſome called Wolfebane; Hemlock, which is poyſonous to man, is nouriſhing to the bird called the Starling; and the hearb Hellebore that is noxious to men, is food for the Quaile. Moreover every part of the body doth accommodate it ſelf, and hath its exiſtency from its moſt proper nutriment; as the bone by the bony ſubſtance, the fleſh by the fleſhy is preſerved and augmented; which is no other then the quality and propriety of the aforeſaid *Mumie*, which requireth the proper *Mumie* of another for the conſervation of it ſelf, accommodating and applying it to its own uſe. This is experienced in the Phthyſick (or Conſumption of the Lungs) which is cured by uſing and eating the Lungs of a

Fox

Fox, when as the Lungs σωματικῶς, or according to its corporeity, and substance descend only into the Belly, and not into the Lungs of the diseased person, but according to its spirituality, and (by its dissipation) into those parts which can most conveniently communicate it to the Lungs: I shall passe other applications unto several members; as,

Cantharides (or French Flies)			the Bladder.
Actites (or the Eagles stone)	}	to	any in Labour
Skin of a Kite			the Ventricle
Tetterwort, &c.			the Eyes.

The like is reported of *Galen* of the Masculine Pæony, that being hung about one after the manner of an Amulet (or Charm) being gathered in a Balsamick or proper time, will preserve the party from the *Epilepsis* or falling sickness.

You may also observe how the Rose in the Winter lies hid, when even the very nature and Elements of it are in some sort decayed, yet still the signature of the species and new individuall remaineth uncorrupted, which flourishing in the Spring produceth a beautifull Rose.

When

Where the aforementioned faculties or (δυνάμεις) powers lay hidden in and with the Nerves and strength of its operation aforesaid, That undoubtedly I may say to have been the *Mumie* of the Pæony, Rose, or of any other thing. For who knowes not that there is an adducing, and attracting property in *Philters* (or love-potions) to allure the affections and minds towards this or that party? Nor certainly are they alwayes delusions which Circulators, or Conjurors do often use to drive away, or congregate Mice, Dormice, Gnats, Locusts, Moles, Scorpions and other wilde Beasts, but the *Magisteria*, or true Philosophicall mystery either, of alienation or attraction. Is it not affirmed, that among the *Indians* there is a certain Bird (which by *Scaliger* is called *Cacavora*) that feedeth on nothing but the excrements or dung of other Birds, and therefore associates with them and continually followes them? or is it only a traditionall fable of the Ancients, that Tigres and other wilde Beasts have been made tame by being nourished with humane milk?

Therefore I may truely affirme that *Mumie* is the cause, foundation, architect, and medium of these things, and of all what soever observable either in the translation of virtues,

tues, or the alteration of them; and is truly of the same *prosapie* (descent) or nature of those things which we here treat of.

So a grain of Corn cast into the Earth putrifyeth, and as it were perisheth before it putteth forth a new stem; where is here the Anatome and spirit of the seed, which after by a new revolution adorneth the worldly Theatre with a new body? Wherefore I may without all doubt call that which retaineth the seminall and procreative faculty, Mumie truly Balsamick (or *spirituall*) homogeneall with the Humane *Mumie* before mentioned, the divine principle of all secret operations of every naturall thing.

The same may be said of the seed of man, in which though very little (for that which is visible is not the seed) yet the whole man with all his properties, faculties, actions, and passions doth in the first act acquiesce.

It is likewise true of hearbs, plants and other things, being pluckt up and dryed, or in any wise dead; whereof there are many kinds, in which notwithstanding the same virtue as was at first infused into them doth remain and operate. As there is in every root of Pœony gathered in a Mumiall and proper time an *Antepilepticall* faculty, or preservation from the falling sickness, (for it is not

in vain that the same hearb hath diverse virtues, it being from the diverse seed, and Celite or infused *Mumie*, of which we have given an instance or two in our *Philosopho Medico de Peste*, or *the Philosophicall Physitian or Cure of the Plague*) so in other hearbs remaineth the like virtue till their *Mumie* is wholly extinguished; as,

In { *Ivie*, a virtue Arthetical to preserve from the Gout.
Scordium, a virtue against the Gangrene.
Scabios, against pestilentiall tumors.
Gallopsis against the Cancer.

To what other thing may we attribute this, that sometimes in one and the same thing there are diverse, and many times contrary faculties, unlesse to the various congresse of *Mumie* from diverse species, which sometimes conferre diverse faculties, sometimes weakly disposing, and othertimes wholly changing: Thus the weed *Cuscuta* or *Dodder*, (which from its windings about *Thyme*, is called *Epithymum* (or *Thymeweed*) hath far other virtue in it then that which groweth or twineth about other hearbs or plants. Harts-horne hath different qualities from the Bucks-horn; the Sea-horse-tooth from the teeth of an Elephant; the Oake-

gum from that of the Holly, so the Gals of other wood from those of the Oake. What other cause hath the contagion of diseases? according to the verse,

Cum spectant oculi læsos; lædantur & ipsi;
While they behold the soreneſse of an eye
Their own infected are (by Sympathie.)

For such as any mans constitution is, such is his Mumie, such is his expiration, and such is the reception and transplantation Analogically in another.

Obj. It may be objected from hence, that then all diseases would be infectious from every ones *Mumie*?

Ans. I answer, All are contagious, even health it self, if we consider it only according to its proper active faculty, or (κατ' ἐντελέχειαν) its *perfection* (as the Philosophers terme it): for every thing naturally is endued with a power of affecting another thing with its own qualities, although every operation is not equally effectuall; for *Sanity* is a certain quiescency, temperament and serenity favorable to Nature; and so of lesse activity, then that the suborned *Mumie* of it should aptly or readily affect either the sound or diseased (body): Which reason may likewise be given for many diseases not com-

commonly infectious; for either they are more deeply radicated in the body, and are disposed to a fixed coagulation, or else they are lesse powerfull in their spirits then to communicate infection, though never so neer or alter the substance notwithstanding their contact. Although none of these in respect of contagion are every where destructive ἐν ἐνέργειαν according to their efficacy and the passive state of the object, but (*secundum magis & minus*) according to more and lesse all diseases are contagious; so that we see in al these things that *Mumie* is the principal cause. To these we might easily add many other things which do vicissively affect or abhorre each other, (by a *sympatheticall* and *antipatheticall* disposition) whose spirituall *Mumie* is the principal Agent and wonderful Arthitectrix of their most secret operations.

Now this very *Mumie* being according to its self entire, and according to the parts and individuall properties of them (which is but the parts otherwise conditioned and related to their species) is so closely (and secretly) joyned by a peculiar *influence*, as the whole Kingdom and Monarchy of Nature doth admirably abound with consentaneous and dissentaneous, *sympatheticall* and *antipatheticall influences*, that in whatsoever part or property any wise divided from it, it will be

united to it in a more noble degree, the whole by a kind of divine right of Community, as in a man that which is part of the head sympathizeth with the head, and of the feet with the feet, will admirably conspire and consociate to that common victorious spirit of the World; and the same whole will sympathize by a Magnetick power with good or bad either *philematically* or *plagetically* at the greatest distance.

This appeares by that true sympatheticall *Unguent*, and that there are naturall causes not only of this but of many other the like things, (without any suspicion of *Magick*) Nature its liberall mother doth dayly confirme by many experiments; amongst the rest (which may worthily be remembred) the conservation of the vitall spirit, from the appulses of the generall spirit of the whole World; which according to their constitution by the definite coitions or conjunctions of the stars and planets, whose influences abundantly operating do argue a *synaphthis* and contact of, and with the Planets in these things. In its τεκμάρτ or appearance, only part of the *Mumie* of the Wound (and that very little) adhereth to the weapon, yet being cleansed with the

un-

unguent, communicates the whole acquisited cure by a sympatheticall virtue flowing from the animall and vitall spirit of the *Mumie*, to its Consociate or syngennicall faculty in the veines of the very member through the sudden mediation of the μεγαλοσμικὸς or great spirit of the World, which penetrateth and extendeth all things; so as the curing of the part of *Mumie* in the instrument, so is the redintegration and recovery of the whole *Mumie* in the part wounded; and contrarywise, the affliction or malady of the same cleaving to the Instrument, is the trouble and pain of the same in the wounded man.

From which kind of *sympathy* I presume it proceeds that the careless burying of the χώειον or *secundine* (pertaining to women in Childbed) and of other things (*excrementum item alvinorum, &c.*) parts of the Mumie it self, being individuall, do by unskilfull and ill usage presently endanger the whole *individuum*. So the *zenith* of a young maiden cast into the fire, is said to stay the fire, but with damage to the Virgin, because it ought to perish. To which may be added that old wines work anew in the vessel, their Lees rise and are troubled at the same time, when the Vines spring and shoot forth their branches.

This *Antipodeſticall* virtue (being of the ſame inclination and condition of *Mumie* flowing in the very ſtars or genius of things as in a kind of center) may be properly and truely ſaid to be the cauſe of all manner of ſtrange and wonderfull *Antipathies*, as of occult and Magneticall cures, of Plants ſpringing and budding at the ſame time in ſundry places of the ſame Climate, bloſſoming and bringing forth fruit, and other the like effects: of which there are many examples obvious, ſhewing the true and adequate cauſes.

For by what reaſon, when one *Heliotropium* turning towards the beams of the Sun, ſhould all other of the ſame kinde do the like? and whē one *Lote* erecting it ſelf from the bottom of the water at the riſing and ſetting of the Sun, all other kinds of *Trefoile* in the ſame *Hemiſphere* move in the like manner by the ſame virtue? Or whence cometh it to paſſe, that many which are born in the *Novilunē* or new of the Moon have en equall impotency and imbecillity either in their bodies or mindes? Or from whence is it (as *Mizaldus* obſerveth) that the fat and fleſh of a *Beat* taken and kept cloſe in Troughs, or other convenient veſſels, do increaſe at the ſame time when as the Beares lying in their dens in the Winter time do wax fat? Or why

doth

both a Womans milke agitate and prick in her breaſts at the ſame time when the child (being abſent) for want of it is diſquiet? Why do the Peaſe ſowed in the New of the Moon in ſeverall places, continually to the end of the Harveſt bloſſome, and yet never bear? And why alſo ſhould that diſeaſe be fatall to many thouſands that hath been mortall to one man? And that (as *Engliſh* Hiſtories report) an *Aquule* or water prepared only for the purpoſe, did ſignifie and preſent the condition of the Kings Sonnes *Oliverius* and *Artus*, notwithſtanding they were many miles diſtant?

Or as ſome have beheld two muſicall inſtruments ſo proportionated that the ſtrings, of the one ſhould ſenſibly move with the ſound of the other, and not to ſtir at the ſound of any other inſtrument? What ſhould be the reaſon that bloud ſhould guſh forth from the body of one ſlain, when the Homicide is in preſence, and as it were point him out? Or that the *Elychnium* or match of a Lampe fired by a ſingular Artifice ſhould certainly predict the diſeaſe and death of the perſon (though far diſtant) whoſe bloud is adhibited or applied unto it?

I ſpeak not of the *Magnetiſme* of the

Electrum (or *Amber*) which though shut up in severall boxes, hath the same virtue of transferring and conveying the secret intentions of the mind unto those who are absent and far remote: Nor of the *Sambucus* (or Elder) which hath the same, if not greater, virtue against the falling Evill, whose berries do increase and grow sometimes by the putrefyed bodies of dead Sparrowes and Magpies, and sometimes by their excrements or dung: Also the root of *Tamarisk*, steeped in the urine of one that hath the yellow Jaundise, and afterward burned in the fire, cureth the same. And the hearb *Condyloma* (or *Mullein*) applyed to the diseased and cast into the ayre, doth admirably cure the *Hæmorroids*. And also that there is sometimes a lesser, sometimes a contrary quality in Vegitives of the same species; which may likewise be said of the dispositions and natures of men, borne under either equall or different Ascendants or Climats.

The true cause of all which, is the harmony of *spirituall Mumie* under the certain stars or genius of every thing destined and impowered by *sacred providence*, by whose excelling strength and motions all subordinate things enjoy in every part *analogicall* and true proportionall virtues, unless

ſe ſome hindrance by accident (as by the impurity or inequality of the matter) do intervene.

So that hence is the diverſity of things of the ſame ſpecies, according to a greater or leſſer power, for they may hinder all the Celeſtiall influences by the confuſion and inhability or impotency of their matter: Hence alſo ſpringeth that proverb of the *Platoniſts*, The heavenly influences operate according to the merit or goodneſſe of the matter, and thoſe things in which the *Idea* of the matter is moſt predominant (*viz.* which have a greater ſimilitude to the things ſeparated) can more properly operate the like virtues and effects as the ſeparated *Idea*.

This is the very reaſon, and true Philoſophicall cauſe of the *ſympathy* of things, to which all other (unleſſe made *Appendices* to this) that have been with much ſtudy invented, and with great applauſe received, muſt neceſſarily give place.

Heare what *Scaliger* ſayeth (a man of that accurate judgement that I ſhould ſcarce beleeve he could be deceived) "It is certaine (ſayeth he) that there are ſome "things which are common to *ſpecies*, "and therefore are inforced to a certaine "Congruency; and ſo there are certaine "di-

"diſtinct qualities or contrarieties of kinds,
"from whence proceeds different *ſpecies*;
"and theſe are the originall of *Sympathies*
"and *Antipathies*.

But if a genericall community be the adequate cauſe of *ſympathy*, how comes it to paſſe, that all ſpecies of what kinde ſoever, have without order the ſame congruency amongſt themſelves? I ſpeak of the *univocall genus*, for all *ſpecies* have not equally one and the ſame affections: For example; ſuppoſe the *ſpecies* of the Equivocall *genus* were here to be underſtood; then the *ſympatheticall* Cancer would not be rightly an Animal, as other fiſhes, without that Sympathy: If alſo incongruent differences of *Genus's*, be the cauſe of Antipathy in *Species*, (which nevertheleſſe would be manifeſt (*petitio principii*) to affirm what he doth not in the interim tell in what the difference conſiſteth) how cometh it to paſſe, that all ſpecies of this difference are not *Antipatheticall*? As for example; one Antipathicall affection of a man being common to every *individuall* man, why (ſeeing every man equally participates of the form of difference) ſhould they not have principles tending to thoſe contrary affections?

There-

Therefore the *Philosopher* seemeth unwisedly to carp at the *Physician*, yea, by his favour, I may say) unjustly; for, though he endevours to refute *Fracastorius*, to whom, in this point, more credit is to be given) or makes at him as it were with a verall passes, yet they may easily be put by, or avoyded, if we shall understand by the conjunction of *form* in *Sympathetici* and their propagation (which *Scaliger* doth chiefly oppose) not the *form* as it is distinguished from the whole *matter* and substance, but the *species* out of them springing and arising together: and by the conjunction no other thing then the promotion and mutuall application of the power and properties of it, by which it operates.

The effusion or ἀπόῤῥημα (emanation) of these and the like properties we shall here deliver.

Theophrastus affirmeth, that the ἔκχειον, or extraction and transplantation of *Mumie*, may be made, and effected without the diminution of the thing, or the substantiall form of it; therefore it must be an *Accidens* which must be substracted, and which is used as the means of transplantation, and that properly; its *essence* being not altogether divided from the substance of the

thing

thing, which with the ſpirit of the matter being brought to its extremeſt bounds immediately with the property of the preſent Microcoſmicall *Magnetiſme*, by a mutuall concurrency is united; and laſtly, by the mediation of the Terrene ſtars, and the Celeſtiall Spirits and Influences is accommodated, and by their adſpiration and conjunction, through a certain occult virtue of their Conſtitutions it gaineth ſo much as before it wanted of perfection.

Wherefore, *Tranſplantion* is nothing elſe but a mutuall propagation of one thing into another, by the benefit of the property of Eſſentiall *Mumie* duely extracted by a *Magneticall* virtue; and thence by their equall cognation with the ſtars, promoted to a ſingular excellency and fortitude.

(The difference of *Mumie* followeth.)

CHAP.

Chap. II.

Of the differences of Mumie.

WEE shall not here inquire after the differences of *Mumie* in generall, for that hath been principally treated of in the precedent Chapter, but onely of those which fall out in the Cases of *Paracelsus*, which hee calleth *Corporeall*: These are to be taken from the nature of the Elements, in which the bodies after death are committed; for as they by themselves have not like operations, but interchangeably discede from themselves with great difference; as in the *fire*, their fiery; in the *air*, their airy qualities, *&c.* shewing proprieties that are sometimes very contrary among themselves; so the generations and corruptions of things begun in the same and perfected, are distinguished by an extreme difference from themselves; nor are the conditions of generated and corrupted things every where the same; For example, in generated things the airy flesh of Birds is not the same with the watery flesh of Fishes, nor the fiery flesh of the Wolf and Lion the same with the earthy flesh of the Oxe, *&c.*

So

So bodies receive a nature, clearly distinct from the diverse Elements to which after death they are committed: for when a *humane* body is left by death in the bowels of the earth, then it endureth an earthy & a kind of tepid putrefaction, the spirit within being suffocated, so that its *Mumie* is loathsome and not proper for use. So likewise a body in *water* followeth the nature of the Element, and turneth into a *mucilaginous* or slimy kinde of putrefaction, which is also pernicious to the vitall spirit or *Mumie* of a thing. The *fire* is altogether destructive both to the spirit and body, so that it wholly demolisheth it, and driveth out the *Mumie* wholly, unlesse its certain degree or quantity be observed.

Wherefore there are four *corporeall Mumies* specified by *Paracelsus* (*viz.*) of the Fire, Water, Earth, and Aire, but the three former doe (ἐξιτυλὸν καὶ ἀδόκιμον) as it were *susuperficially* and *uncommodiously* make up those kindes of *Mumie*, only that *Mumie* of the Aire remaineth usefull; and that is so far from being in the least degree apt for the conservation of *humane* life, that it is rather quite contrary, (to wit) more tending to *antipathy* then *sympathy*, and more veneficiall (although forbidden by the Divine Law) then beneficiall. There are princi-

pally

pally two causes of this; First the destruction of the whole body putrefying within it self; by which the Earth and water of the *Microcosme*, are forced to return into their first *macrocosmicall ens*; and seeing the other two Elements (*viz.* Aire and Fire) are the retinacle and stay of life, which only possesse a perfect and incorrupted body, therefore that presently separates from the other three *Mumies* aforementioned, and retires into the living body of the *Macrocosmicall Element*, which receiveth it even as the field doth the essence of the dung: we do require nothing from *Mumies* for the preservation of *humane* life, but the very *life* (which consisteth in the *fire* and *aire*, or more properly) is defined to be Calor and *Spirit* entire, therefore they retain nothing more in themselves that may be usefull for extraction.

The other cause is the same with the former concerning the elemented parts returning to the Elements; this only excepted, that it is to be taken out of those bodies that perish by the violence of the other three Elements: But here we shall only speak (and that properly) of those that dye by defect of body, or necessity of diseases; for this in respect of its decaying virtue, is not to be preferred before the other three (rejected)

jected) *Mumies*; for although they are
dissolved by the sensible action of the
ternall Elements, yet they internally c
rupt them in an insensible and indiscer
manner; which afterward causeth not o
a dissension, but also an intestine conte
on to the utter ruine, destruction, and
solution of themselves in severall m
ners according to their degrees of pre
minancy: Whence proceedeth the vari
Idea of diseases, sometimes the *Dro*
from the pluviall impetuosity of Wat
sometimes the *Feaver* from the Nitro-s
phurous predominancy of Fire; otherwh
the *Leprosie* from the impression of Ear
and many more which the Physitians
mention in their *Pathologicall* Treatis

Wherefore this corruption of Eleme
being quickly moved, the *Mumiall* B
same of life, and vitall spirit (their ha
tation being dissipated) must of neces
cease; and *transfixed* bodies being a
this manner seised on, or surprised
sudden death, have an unwholsome a
unprofitable *Mumie*, improper for u
which *Theophrastus* calleth in the Germa
tongue, **Die Mumien der am Schelmen**
storbenen Leiber, the Mumie of execu
bodies.

Which evils may be excited in these th

Mum

mies contrarily and Antipathetically according to the imprinted infection of every dy, which we may gather from those that e eaten the boild flesh of a mad Wolfe Dog, who presently become mad themves; also the boyled liquor of pestilentiall kasses, being sprinkled upon posts, handles doors, &c. do cause a most pestilentiall ction; whereof there are divers sorts; that which proceeds from the Mumie of rceresses, from the dust of infected Sepulres, and from the Mumie which draweth infection from *Spermate* diabolicall tan, &c. *Theophr. Paracelf.* in his *Tract. 2. de silitate*, doth (upon good considerations) t obscurely handle this Pestilentiall infeion; wherefore seeing *Paracelsus* was spang herein, we shall modestly forbear to at of it, lest we should enduce any one too prone of themselves) to practise such pieties.

But to the matter; a body dying by the terception of *aire*, receiving not tyranniall or forcible impression Elementary into s corporall Masse, remaineth wholly underoyed, and is lesse subject to the Elemenary resolution or putrefaction, so long as is preserved and kept under a moist *hea-*, and in the *Aire*: And that because the volation of the watry humour being acce-

lerated by the *aire* and *motion*, doth preserve the oily and Balsamick humor in their Essence, which would otherwise be accompanyed with the watery humour; And this plainly appears by wood burned in the fire (which we vulgarly call Charcoal) and in flesh smoaked (in the chimney or otherwise) by which means they are more durable, and also retain their alible and nutrimentall juice entire; from whence they are usually had in great request.

Thus it happeneth that the *Mumiall* spirits suffering extremely by the present evill, are drawn and retired into their chiefest (ἀκμὴν) ripenesse and perfection, and are powerfully, and exactly commiscerated with their most internall substances; as a living body is more capable of any faculties, so after death being indued with this *Balsamick* potency more internally, more powerfully resisteth the putrefying habitude of the Elements, and defendeth it self against all encroachments of adulterating corruption. For the clearing of which there are diverse arguments; (for instance) bodies dissected into many parts (though they have not severall spirits, but inclused) do contrary to their nature leap and stirre up and down with severall motions; insomuch that they

are

are vulgarly esteemed innocent and not able to die while the sun is above the *Horizon*: And sometimes a dog is observed to bark (as it were) and make many motions, his heart being cut out, as if he would tell *Aristotle* he was deceived in his opinion, when he said *the heart is the first that liveth, and the last that dyeth.*

Moreover, the *Balsame* is not necessitated to depart from the body or habitation of the spirit, or vitall *Balsame*, so long as it remaineth entire and unhurt, in what part soever it is so irresoluted or resolved into its *Elements*; and therefore nothing is here derelinquished or separated but the animating rationall *soul*, or the informing form of man, whose presence gave a difference to every thing specifically; for a man being dehumé and reduced into *Mumie*, is no more a man but equivocally; and the vitall spirit, vegetable, naturall *Balsame*, the *Sympathis*, and with it the exuberancy of the occult powers, in such a body suffer no damage.

Therefore the *Aereall Mumie* only of the *Microcosme*, being extracted and separated for the preservation of the health of man, (and for many other uses hereafter specified) is approved of; so that the person or subject during life was perfectly healthfull and sound, without any troublesome passion,

or essentiall constitution of parts or offending faculty, which may occasion any *Mumiall* imperfection, for those procure an Antipatheticall operation.

Chap. III.

Of the Extraction of Aereall Mumie.

P*Aracelsus* in many places wonderfully extolleth and openly professeth that the *Balsame* of the *Aereall Mumie* of the *Microcosme* doth preserve the health of mans body, because it most powerfully resisteth all sorts of poysons received; it expelleth the contagious intoxication of the plague, and many other diseases: And that (ἐνέργειαν κ̅τ̅ διάκρισιν) the efficacy and virtue, in perfection of *Aurum potabile*, and of all other things of the greater world, even of the Philosophers Stone, may be gathered and raised from it: wherefore I suppose it requisite to unfold this *mystery* more deliberately, and more accurately to set down the Extraction of it: In the pursuance whereof I finde that this *Aereall Mumie* may be separated & extracted several waies; as following. First

First, it is performed by the way of *Putrefaction* and *separation* of *Elements*, and their *combination*, so that from thence ariseth a new body in respect of the difference in its members, the *Mumie* being extracted hence retaineth all its former properties whatsoever, and is most ready to assist them in another.

Secondly, the Extraction of *Mumie* is perfected after the manner of *Quintessence*, of which in our first *Tract*, *&c.*

Thirdly, by the destruction of the Body, and afterward transplanting the spirit of the *Mumie* into another vegetable body.

Take these three *Extractions* particularly handled for their better explication and exposition in the Tractates following.

The first manner of Extraction of Mumie: Or, of the Tincture of the Microcosme.

CCorporeall *Mumie* is to be taken when as the substance adhering to every member, (*viz.*) the *liver*, *lungs*, or the *whole body*, (by which is understood the *flesh* and *bloud*) do putrefie during the time of a *Philosophicall moneth* in a viall *Hermetically* closed, that it may have (as it were) a *mucilaginous* form: the *Muccago* or *filthy matter* being wrung or drained from it, must be laid in dung to putrefie a *Philosophicall moneth*, that so it may be reduced into a *Spagiricall Embryon*; let the water be separated from this *Embryon matter* in *Balneo Mariæ*, and the *aire* in *Ashes*; The water being again powred on the residue, and the *signature* duly interposited, let it putrefie another moneth in *Balneo Mariæ*; then must the Water and Fire being extracted together by Ashes, the Water being separated from the Fire through *Balneo Mariæ*, and rectifying the Fire apart by Ashes: This will so separate the *Elements* (though the aforesaid *Embryonian Earth* may yet require another purgation) as if they were resolved into their three *principles*. After which let

that

that *Fæculent* and drosſie Earth be *reverberated* or boiled in a cloſe veſſell for four daies; then let the Element of Water be diſtilled by a *Balneall temper*, that it may only conſume the *heterogeneous humidity*; the reſidue is to be perfected by Aſhes.

The water that floweth upon the *reverberated* Earth boyling in Aſhes, muſt three or four times by a ſtrong fire be repelled and forced out, ſo ſhall it appear more *pellucide* and clear, and will be *rectified* with the proper Earth by the ſame work.

In like manner perfect the Aire upon the Earth by *cohobating* it to a *purity* and reaſonable *ſapor*.

Then proceeding to the Fire; let that mixed with the Water, be put into a place fit for putrefaction for ſome few daies, ſo ſhal the *Empyreuma* (or droſſe of the Fire) be abſtracted from the water by an *Arenarious* or ſandy kind of diſtillation; then ſeparate again the Water from thence in *Balneo Mariæ*, afterward place it to putrefie for ſome three daies mixed with the Earth; then diſtill it by the Sand in a ſtrong fire, and the fire will riſe up together with the Sand, which is to be ſeparated from the Water, the fire remaining in the bottome.

Purſue the ſame *Infuſion*, *Diſtillation*, and

Separation from this Element of the Earth, untill nothing of that Fire remain in the bottome; the Water at length being separated (after it hath been divided from the clear Fire remaining three dayes) must be *abstracted* from it throughly by *Balneo Mariæ*; the Fire at last being reduced to the Calor of Ashes; this will sublimate this laborious *rectification* being of a more weakly *operation*: For thus by *cohobation* the Airy *Balsame* from the Water and Aire, will be *conciliated* to the Fire, and the Fiery *Balsame* by Fire to the Water; so that the last Liquors will be respondent to the two first Principles, *Mercury* and *Sulphur*; which afterward being rectified by a *circular* motion will return into their proper Center, (*viz.*) the *Mercuriall Liquor* with the *Sal*, but the *Sulphur* circulating by its self will passe into its own Center.

The third *Principle* must be perfected according to the ἐργασία or operation following, *viz.* the *reverberated* Earth beaten upon Marble must be steeped in four times as much of the Water separated in the first distillation by the *Balneo*, and must again be *coagulated* by Ashes, and so to be continued untill the Earth shall have throughly sucked up the Fire, (for it will be

be *sublimated* to the likenesse of Snow) so the more impure part, as the Tares sowed in the field of Nature, hindering the juncture of familiarity and concord, shall be wholly relinquished and left rejected.

Which earth being refined by *sublimation*, will truely make the third *principle* (*viz.*) *Sal*, which is the *Mater* into which the other two (*Mercury* and *Sulphur*) are to be perfectly received as the procreating *Spermate* of Man and Woman, being appointed and approved for a new and admirable increase, containing in it self the *Portracture* and *Nature* of the whole World: (I mean of the *Tincture* extracted out of the *Microcosme*) and therefore called by the name of the *Microcosme* or *little World*, but rather by the title of the *Microcosmicall stone of Philosophers*, seeing it a *Medicine* for all diseases.

BIBLIOTHECA BODLEIANA

The

The second Extraction of Mumie *after the manner of* Quintessence.

THat which belongeth to this other Extraction of *Mumie* effected by the way of *Quintessence*, is not so difficult as the former, neither doth it require so much art, labour and time, but it is lesse powerfull in the operation on the *humane* body. Notwithstanding it be not so generall, yet it is of great esteem for many particular uses; being a proper *Mumiall Balsam* against all kindes of poysons, infections, and many other kinds of difficult passions.

Whose Preparation *is thus:*

Take the cleare and bright *spirit* of *Turpentine* (for that of it self is *Balsamick*) mingle it with *Mumie* thinly wrought or cut in, and put it in a vessell *Hermetically* closed up during a *Philosophers* month to *putrefie*; powre some parts of the *spirit* of *putrefyed Wine* on the *Expression* received into an Oxes bladder, then let it be put into

an

Alembick upon a *Cucurbite* closed very
, so that the *Cucurbite* being set in cold
ter, the sand and coales about the
lembick may cause a gentle heat,
hich will make the *Liquor* or *Quintes-*
ce in forme very subtile to distill
ich the *spirit* of Wine through the
dder.

The grosse or thick matter remaining
ust be *reverberated* and reduced into *Sal*
Sublimation, then after it shall be separated
om the *spirit* of Wine by the *Balneum* it must
e *united* with the *Quintessence*; which being
one, the *Quintessence* of the *Muzzie* is to be
roughly dissolved with *Treacle* and *Musk*;
nd so it may be preserved in the forme
f an *Elixir*; and is a present remedy
oth for the Plague, and other venemous
iseases.

The

The third manner of Extraction, or Aereall Mumie.

A Third Extraction is of *Aereall Mumie* or of the Balsame of the body *prefocated* and this must be done by the means of *Trans plantation.*

First, let the *Mumie* being mixed in fourth part of hot and dry earth be dissolved in a close vessell for a month, or untill it hath a *mucilaginous* form, then put in the seeds of such plants whose virtues are effectuall against the diseases you would have cured, *viz.* for the Plague *Antipestilentiall seeds*; for Feavers the seeds of Plants contrary to them, and so of the rest; so leave them in the open ayre while they begin to sprout and grow; for the *magneticall* virtue of the seed and its *spirit* swelling in it, doth not only answer in proportion of Ayre, but the same (although often changing its *nature* with the *spirit* of it) doeth as it were nourish the inward *Balsamick spirit* of the *Mumiall Earth*, and so while it thus vegetates it will associate the *spirituall* virtues and properties of that same *Mumie* with it selfe continually.

Moreover

Moreover, the Extraction of the same *Marbe* skilfully mediated with the *spirit* of Wine, after the manner of the *Quintessence* and *Magisterium*, will be very commodious and usefull for the conservation of health, and repelling of many diseases. Which *Mystery* of *Transplantation* is more amply handled in the subsequent Chapter; And although many reasons may be given for *Mumiall Extractions*, yet I shall only here lay down Three as most principall and requisite to shew the potency and operation of the more secret *Medicine*; the rest (through the *Retort* and *Alembick*) I will leave to the Professor.

CHAP.

Chap. IV.

of the Spirituall Mumie of a Microcosmicall *living body*.

Theophrastus Parac. (in his Book *de Tartare*) having finished the four sorts of *Corporeall Mumie*, as in the former Series, ascendeth now to a more mysticall and admirable *Mumie* as he expresseth in these words: *Quod insuper alia Mumia detur e vivo existente corpore, vel exquavis ejus parte, integris & inossatis iis permanentibus, extrahenda, &c.* There may be also another *Mumie* extracted from the *living* body, or from any member or part thereof remaining whole and entire, which will cure many affections (otherwise incurable) by a common and easie way, by which, as by a naturall and wholesome *Philtre*, a loving and mutuall complacence is procured between a man incensed against his wife; and many other excellent *experiments* are found in it, though some ignorant and evill disposed people will not grant any such thing in nature; who by frivolous arguments and sophistry better experience hath confuted. These (Experiments) have hitherto been much con-

cealed

...led from the most *learned*, and notwith-
...nding have been used by the *Rusticall* and
...*man people*, of whom some by this *Mumie*
...re caused their Heards, Geese, Hens, and
...geons to love them, others have (with like
...ccesse) given it to Dogges, Falcons, Stags,
...and Lyons, by which they have been ta-
...n, and also by the proper use of this
...have perswaded and allured wilde
...fts into their nets; which *mystery* of
...*Magnetisme* I intend not in this place
...ther to enlarge.

The same *Paracelsus* (In *lib. 4. de Origine*
...*invisib.* toward the end) speaketh thus,
...which for the benefit of the matter and
...egancy of the stile, I have here recited in
...own Language.) Kan die Sonn durch ein
...lass scheinen, und das Fewr durch den
...geben, und beyder Leib bleibet
...ssen: Sa can auch der Leib seine Krafft
...die Weite geben lassen, und still liegen
...wohl als die Sonn durch dz Glass, und
...pt doch selbst nicht dadurch: Mumb
...dem Leibe an sich selbst nichts zuge-
...sen, sondern den krafft die aus ihm
...gleicher Weise, wie der Geschmack
...ein Wisem, dess Leib auch still liget.
...also sind auff dem Grund die Vielfeltigen
...*Experimenten in Mumia* erfunden worden, dass
...man sagt das Theil am Menschen ist gut

dazu,

dazu, das ander ist gut zu den Dingen, davon ich hie nicht schreiben wil, bis ich zerlege die *Mumien* in der Mumiischen Schuel, in welchen Orten erklaret werden die Ding, so euch hie werden gebresten, denn sie haben so grosse Mysteria in jhnen, dass sie eines trefflichen Buchs wol bedurffen, &c. (which is thus rendred) If the Sun can shine through the Glasse, and the fire shine through the Furnace, and the bodies of each is not neer, then the body also can ejaculate its virtue though it lyeth still and comes no neerer then the Sun doth to the Glasse, for it doth not passe through the Glasse: And consequently nothing is attributed to the body but to the virtues proceeding from it, even as the sent which the Mosse affords, whose body lyeth and stirreth not. The like Experiments were found in the *Mumie* upon good grounds, whereby it was known that some part of man was good for such a thing, and some were found to do good otherwise, of which I intend not to write now, but refer it to the Schooles, when *Mumie* shall be *Anatomized* in a heavenly manner, where such things shall be further declared, which you now stand in need of; for there are contained therein *extraordinary Mysteries*, whose demonstration would require a great Volum.

Which

Which words of *Paracelsus* do excellently describe that *Spirituall Mumie*, and other *Sympatheticall* and *Antipatheticall* Mysteries.

He demonstrateth the true foundation and use of the *Mumie* (according to its doctrine) under the example or type of the *Magnet* and *Iron*, by which virtue the *Magnet* doth alliciate the *Iron* unto it, shewing by it the *exercise* or true extraction of *Spirituall Mumie* and its hidden faculties (of which further hereafter, though he doth somewhat obliquely and obscurely expresse himselfe) by handling the thing it self, and foundation thereof in these words, *Spiritum Mumiæ nullius usus esse, nisi mediante vivo quodam corpore*; that the *spirit* of *Mumie* is of no use unlesse to a living body: which some may seem to enforce from the 29. *Psal. For what profit is there in my bloud, when I descend into Corruption?* Although many may suppose little or nothing is here meant of *Spirituall Mumie*, yet if any one will narrowly search into it, by comparing truth with truth, he may (by a more diligent enquiry) finde out the true concordancy of the *Magnet* and *Iron*, with their properties, nature, originall and virtues: After which he will easily know how to apply the (mentioned) example to the present purpose, and also

know the Extraction and use of *Spirituall Mumie.*

Wherefore seeing the knowledge of this *Science* (according to *Paracelsus*) depends on the true *cognition* and *contemplation* of the *Magnet* or *Loadstone*; I conceive it most necessary for our purpose to be handled in this place.

It is thus therefore with the *Loadstone*; Although many have studied the *virtue* and *nature* of it, yet not any hitherto (as I ever heard) have attained the true knowledge and reason of the *Magneticall* properties.

The *Magnes* or *Syderite* hath not in its *generation* a *simple* and *genuine* nature, as other naturall bodies; for this hath its originall or nativity not from parents of an *Homogeneall* but *Heterogeneall* nature: Even as the *Mule* generated by two distinct *species* degenerateth into a Third; its *Genitrix* is of a double kind, which therefore being (ἀλλογενούμενος) inclineth to both, participates of both, (*viz.*) of the *Theamedall lapidarry Mercury*, copulating with the *Martiall Mercury*; Its *Genitor* hath likewise a double *nature* or *genius*, (*viz.*) a *Metallick Sulphureous Martiall spirit*, and the *Lapidary spirit* of the *Theamed* aforesaid, the active forme of both the other matters, and yet not agreeing among

among themſelves, but ſtrangely averſe and (as it were) jealous one of another; for they are both *inflamed* with an equall love, and have the ſame title and claime of their aforeſaid *Spouſe*; and therefore both by right of Nature do copulate and ingender after this manner.

When as the *Lapidary Mercuriall Liquour* is in its firſt *matter* or *Liquid entity*, and is turned towards the firſt *matter* or *Martiall Mercury*; (for it is certain they are delighted in one *Matrix*) and hence it is that the *Sideriticall* mountaines for the moſt part are contiguous to thoſe wherein the *Theamede* grows; wherefore it aſſumeth from the *ſtone* ſome kinds of neceſſity and *ſymbole* of contiguity, or of the firſt occaſion to mutuall amity, and at length doth wholly conſpire with the ſaid *Martiall Mercury* and receiveth and joyneth it ſelfe with it in one and the ſame bed.

What then? both (the *Mothers*) being very inclinable, and ſtrucken with the ſame *Starre* and *ſting*, do therefore (according to *Philoſophers*) admit their lover or forme appropriated to them into their neereſt power above, (for the Heaven is the *Paranymph* in all ſuch Actions.)

After this manner and ſometimes otherwiſe (one principle by force *preoccupying* ano-

ther) formes of different *species* are received in one and the same subject: We have an Example of this in the *Lithopædio Aboſii*, and alſo in *Coralls*, *Metalls*, and in diverſe *Mineralls*, bearing the figures and likeneſſe of hearbs and other things: Now each forme (*viz.*) the *Spirit* or *Theamedall* forme by reaſon of its *Lapidary Mercury*, and the *Martiall Spirit* by reaſon of its *Martiall Mercury*, (in ſome meaſure) is received into the ſociety of the *Lapidary Mercury*, to which the *ſpirit* of the *Celeſtiall motions* particularly qualified is a faithfull and impart all conductor and coadjutor; for the ſubſtances, formes, and innate powers of the *Terrene exiſtences* depend on the *aſſimilative aſpect* of the heavens; and therefore they both are mutually inſpired by the *Celeſtiall influences*, and *corrivally* received into the love and boſome of the aforeſaid *matter*.

Arte poli vinciſque nova ratione paratis.
Thus heavens conſpiring, *Art* doth prove
A new found way to fetter *Love*.

When as the *Twin-husbands* having happily celebrated their *Nuptialls*, (with their aforeſaid *Spouſes*) by the *conſummation* of this Marriage, the ἐνεργικώτερος, or more predominant *Sulphurous Martiall Spirit* endued with

a wonderfull mobility, subdueth and more internally possesseth the whole *Mercuriall Lapidary liquor*, the *Metall* merely proper being absent, & the *Theamedall spirit* but weakly resisting and impotently endeavoring the performance of the same duty: On the other side the *Lapidary Mercury* by its cognation or affinity with the inclosed particle of the *Martiall Murcury*, doth not only affectionately retain the *Lapidary Spirit*, but also the *Martiall*, and coagmenteth the *Metall* into a *Lapidary body*, by the mediation of the *Sal*; for the greater part of *Mercury* is *Lapidary*, the lesse *Metallick*.

Thus the whole *Concrete* is not alike, neither *Iron* nor *Stone*, but τὸ διφυὲς *Hermaphroditicall* or *mixture* of both, but yet, ἐν πλάτει in such proportion, that the *Lapidary Mercury* may obtain its naturall matter from the *Lapis*, and its *spirits* from the *Iron*, the rest being permanent & existent in it in the same quality, but in a lesse quantity and efficacy.

This is the History of the *Naturall Magnetick generation*, from whence are the very principles and reasons of all its proprieties; For in that it attracteth *Iron*, or is attracted to it in respect of its more massy (and ponderous) body, is because the *Sulphurous Martiall Spirit* being of a moveable and noble nature is intricated in an improper

and ſtrange *matter*, (*viz.*) the *Lapidary Mercury*, and that in the preſence of a moſt malitious *Theamedall Spirit*, whom it abhorreth and avoideth.

Now every naturall *ens* any way diſturbed (leſt it ſhould be vitiated beyond the condition of its *ſpecies* ſeeking aid and perfection) betaketh it ſelf to that place where the more noble ſtate of its *ſpecies* is (preſerved.) This (I ſay) is the cauſe why the *Spirit* of the *Martiall Magnet* being ſtraighten'd by reaſon of the *matter*, and its *Antagoniſt* placed ſo near it, flyeth always to the *Iron*, and joyneth it ſelf with the *ſpirit* of it: And this which it doeth *ſpiritually*, it would alſo do *corporally*, if its contrary or *ambiguous* condition by reaſon of its contrary *forme* did not hinder it, or otherwiſe if there were not a greater reaſon of the *obſequy* and acceſſion in the *Iron*; ſo that the *Iron* is principally moved to the *Magnet* and not contrarily, becauſe its *ſpirits* united and roborated with the *Martiall ſpirits* of the *Magnet*, have a body (ἐυτροπὸν) tractable and prepared to obedience, which is otherwiſe in the *Magnet*: For as how much by reaſon of its *Martiall ſpirits* it betakes it ſelfe to the *Iron*, ſo much by reaſon of the *Iron ſpirit* the other immediately paſſeth to it; for each ſeeketh its own perfection, the *ſuppe-*

ditating

ditating Causes are motives, as the internall enemy, the environing Aire, and both the same governed by the *Cœlestiall spirit*.

Also, the reason it attracteth *Iron* on one part, and depelleth it on another, (for there is not alwayes (τὸ πρόσω καὶ ὀπίσω) according to its internall and externall powers precisely an opposition of faculties) that proceedeth only from the *Mercury* and *Lapidary* spirit of the *Theamed*, of which the *Magnet* likewise consisteth; These on the one side do hinder the *Martiall spirit* that it cannot execute its naturall power; on the other side the aforesaid spirit of *Mars* hindreth the spirit of the *Theamed*; Thus are they alwaies a mutuall impediment the one to the other in an opposite, but in any other way a (united) *collection*: so that in whatsoever the action and *virtue* of the one prevaileth, the *faculty* of the other ceaseth, and is no waies observable; which disposition of Nature is obvious and concurrent in other *species*; First, in those wherein contrary faculties are admitted; as *Bees*, *Vipers*, *Toads*, *Cantharides*, *&c.* whose parts which are receptacles of *poysons* are not *Antidotall*; and so on the contrary, that it may be an *Axiome* not only in contraries, but also in subordinate things; *Una cujuslibet facultate intensiori reddita, remissiorem fieri alteram, & con-*

tre, the more powerfull one faculty is, the weaker is the other; and contrarily one of the *Contraries* being setled, the other is removed.

Lastly, whence is its Conversion to the North? briefly hence; The *heaven* in that part of it, the *Ursæ cauda* (vulgarly called the Tail of the lesser Bear, or any other Starre) is the *principium* of this particular nature in the *Magnet*, comprehending the reason of its whole being, as the *Moon* of the *Selenite stone*, the *Sun* of the *Lodes*, and other *Heliotropiums*; or in a certain sense the *Sea* is the cause of all other waters; therefore the *Celestiall Spirits* flowing into the Rudiments, Complements, and Supplements of this *Creature* more abundantly by reason of the immobility of the *Polary starrs*, of which also the contrariety of the mobible *Aire* being a cause, is of such notable concernment, that they continually have the same motion of the *Starre* about the Earth; (which if you desire a more narrow inspection, it is sufficiently experimented in the *Tract* of the *Loadstone*) and so that in whatsoever adversity or exigence they are, they naturally desire to escape and recreate themselves this way, by which there is a conjunction with the familiar symbolicall and chiefest *Celestiall Spirits*, and a mutuall

ull and natural inclination with all other *lements* and *Elementaries*.

Hitherto sufficiently of the *Magnet*; where ft we must note (πρὸς τὰ παρόντα) according to its progression, that the *Magnetiall Attraction* proceedeth from the *Sulphurous Martiall Spirit*, and the *Cœlestiall influence* predominant in it.

Wherefore it will be necessary and convenient to the exalting and extracting of the *Sulphureus spirit* of the *Microcosme*, to try it by *Microcosmicall Magnet* bearing affinity with *Martiall Magnet*; as in the subsequent chapter shall be more largely declared.

CHAP.

Chap. V.

Of the Foundation of the Extraction *of Spiritual* Mumie *and of its* Magnet.

ALthough *Theophrastus* in many things, and those oftentimes most relating to the strength of the whole Argument, be somewhat ambiguous and obscure, which hath raised many objections (worthy) against him and his writings, yet in that part wherein the summary force and power lyeth, he seemeth to me perspicuous enough; Therefore Experience it self, and the Mother of it *Philosophy*, did instruct him in the composing his Book (*De tribus Essent.*) of the *Three Essences*, and in other places; that the *magnetick* attractive nature and vigour of all things, as well *Sympatheticall* as *Antipatheticall* consisteth in the virtue of the *sulphurous Balsame* & vital spirit; from whence it may be inferred that the *Magnes* of the *Microcosme* by the same *sulphurous spirit* as by the *active* ἐνεργητικὸν or powerfull *form* must be extracted, and that the *Magnes* of the *Microcosme* much resembling the passive matter, hath a like generation with the *Martiall Magnet* (so properly called).

It

It is also certain that the *sulphurous spirit* of the *Microcosme* is contained in the *Excrements*; which not only *Aristotle* teacheth in *lib. 2. cap. 3. de generatione animal.* that the heat of the *Sun* and of *Animals*, which truly differeth little from the aforesaid *Sulphur*, is as well contained in the *Excrements* (although contra-distinct from Nature) as in the seed; And *Fernelius* (*in lib. 2. cap. 18. de abd. rerum causis*) saith that the parts and *excrescences*, as well of roots as of living creatures, have much more power and secret virtues, then of those which are taken from the dead. But *Paracelsus* (whom for his great experience and abstruse knowledge in things we may safely credit in this matter) *lib. 1. Tract. 2. de Tartaro*, saith that ἡ περίττωμα τ κοιλίας, the *Peritoma* or *excrements* of the belly or vitals, is no other thing then the *Sulphur*: and elsewhere, that the *Microcosmicall sulphur* is nourished by the excrements of the *Entrails*; the *Sal* lyeth in the *Urine*, and part of it is evacuated, but not any part of the *Mercury*, for that is kept as it were for *nutriment*.

Therefore I may safely gather according to the precedent History of the *Martiall Magnet*, that the *sulphurous Martiall Spirit* is of an *Attractive faculty*, while it being associated with the *Lapidary Mercury*, is inherent with

with it; so the generation and *Principia* of the *Microcosmicall Magnet* is to be sought (ἐν τοῖς περιττώμασι τῆς κοιλίας) in the Excrements of the Entrails aforesaid.

The familiar nutriment of our nature being singularly ingested, and reduced by the *Arches* into the *Materia prima* or first matter, that *liquid* and *Mercuriall substance*, (for whither else can they more commodiously apply then to the said *Lapidary Mercury*) For those things which the *sulphurous spirit* of the *Microcosme* doth so much traverse up and down, being liquid, doe cleave unto the embracements of the superiour intestines, and associateth with them though contrary to it self, no otherwise then as the forme doth with the matter, is at length deduced through the *Monocle*.

This Conjunction being made when as they shall draw the *Magnetick* powers and faculties of its *Microcosmicall sulphur*, even as the *Lapidary Mercury* did the Spirits of the *Martiall*, doth not only deserve the name of *Mercury* by its *Analogie* with the *Lapidary Magnet* (so called) but may most worthily be termed the *Microcosmicall Magnes*.

That this is truely so, appeareth by that the

the *Microcosmicall Mercury* indued with the said *spirit*, demonstrateth that *Magnetick* nature, dignity, and use by many various and wonderfull wayes, which is conspicuous and clearly exemplifyed by that *extemporaneous Sympatheticall Unguent* which is not unknown to many, especially to *Military men*; for it is generally esteemed the most ready (Cure), the Instrument or Weapon only that made the Wound being duely annointed with it, wonderfully mitigateth, and also healeth the Ulcer or Wound: So in the very *Magnes* of the *Microcosme* (being diversly disposed) sometimes it strangely stoppeth the violent solutions of the belly, and (amongst which) sometimes the *Dysenteria* or *Bloudy-flux*, which if it be *Epidemicall* it hath its descent from above, and sometimes it greatly provokes them: And this is generally observed even by the common sort of people the said *Magnet* being burned or fired either by throwing burning Coales on it, or else by burnt Wine and pepper together, sprinkled upon it, doth with as much torment afflict the *Nates depositoris inciviles*, as the burning Coales themselves, were they applyed to the same parts.

Of which saith *Paracel.* (*in Tract.* 1. *de modo Pharmacandi*:) that the aforesaid σεπτώματα

or

or Excrements of the *Paunch* are not such as those of the *Ventricles*, proceeding from the *Intestines*, for then they would be of no use; but that they are placed there by *Nature*, to the end that they may be more ready to expell, and also (which he speaketh in respect of the *matter*) be more serviceable to the greater *Entrails*, which is attributed to the accession of the *Spirit*, according to the testimonies of the chiefest *Philosophers*; And this may serve to expound that of *Galen lib. 2. cap. 1. de simpl.* from *Snakes* oftentimes proceedeth health, from *Dirt* ease, and even from *Dung* the Cure of diseases.

CHAP.

Chap. VI.

of the Proceßion, or manner of Extraction of Spirituall Mumie.

First, it will be requiſite to have in a readineſſe the *Mumiall Magnes* which muſt be dryed in the *Aire* in ſome ſhady place, (for the heat of the Sunne deſtroyeth the *Spirituall Sulphur* by diſſipating it) and it muſt alſo be reduced into Earth; for thus its *noxious humour*, and whatſoever is of an *excrementitious quality* (which hindereth the uſefull *Sulphur*) will with its noiſomneſs be aboliſhed, and the ſaid *Sulphur* will return into its own *Centre*.

The *Magnes* being thus prepared, apply it to what part of the body ſoever you pleaſe, and let it remain there untill it wax very hot; For the better effecting the ſame, let that part (whereunto it is applyed) or the whole body be kept in motion till it ſweat; and by this meanes the *Magnes* of the *Microcoſme* requiring that which is moſt familiar to its *nature*, (namely) the *Spirituall Mumie* or *Aery Sulphurous*

ſpirit

Spirit of Man, (according to their seve*natures* and *proportion*) draweth with as mu alacrity and aptnesse, as is before specifie of the *Attractive faculty* of the *Loadst* to *Iron*, (*viz.*) from the well and sou part a sound and well disposed *Spi* from the diseased a languishing *Spirit* i fected with that disease, as this Conj ctive appetite is naturall to every thing its like; and there is an easie solut of the parts of a subject when as like drawn by power of its like; in which resp that of *Heraclitus* is not absurd, *Omnia fieri amicitiam & per litem*, all things are do by amity and strife. Of which more amp in another place.

CHAP.

Chap. VII.

Of the use of Spirituall Mumie (in generall.)

It is affirmed before from *Theophrastus*, that the *Spirituall Mumie* extracted from the proposed *Magnes*, is of no use, neither can it effect any thing, unlesse a live body or *animable Animal* doth intercede, & not without reason, for seeing the *virtue* must only shine out of the body, it would be more impotent and uncapable of procuring effects worthy its *originall*; for nothing operates beyond its *species* and *degree*; therefore it must of necessity be invested with such a substance, whose interiour *Anatomy* according to the *harmony* of the *Heavens* doth so much agree with it as its former substance from whence it was *extracted*, or whose condition is the same with the former in the *series* of the *Celestiall dignities*; for it is most certaine and confirmed by invincible experience, that these *Terrestriall* things dispose themselves in order to these *Celestiall*, and thus what happeneth to one by the vertue of the *Celestials*, that presently by the concordancy of the *superiour* (powers) is

common to another constituted under the same order, so long as the application of all things requisite is not wanting; In a word, certain *Starres* do *consent* and *direct* every singular *species* by by some ordinate and familiar *dominion* and whatsoever is comprehended under the same *power*, by the benefit of the *Etheriall spirit* do admirably agree; and the same virtues which are from above *communicated* to one, do mutually *conspire* with the other: We may therefore hence conclude, that *Nature* hath not appropriated only one thing to the use of one, (suppose from whatsoever action or passion you please) but many to one and the same thing; so that our knowledge) though shallow in more weighty matters) doth equally extend it self to all.

An Example hereof may be drawn from the virtue of *Auri solaris* (or *Solary gold*) according to the suffrages of the most *learned*; for it is not only in that, but also in the *Bezar stone*, *Gums*, *Musk* and *Amber*, nay in the very *heart* of a *man*, but in all these according to their severall *way* and *manner*. And of all and every of these the *heaven* is the most benigne *Author* and *moderator* according to the appointment of God, who preserveth the order of Heaven and

Earth

th under the government of one and same *Starres*; whence proceedeth ...ροια μία, ξύμπνοια μία, ξυμπαθέα πάντα,) ... *Conspiration*, one *Confluence*, and every *...pathy*.

Also the said virtue of *Gold* hath no ...ver of its self unlesse in its own *nature*, ... in some other *consimilative subject*, nor in ... other thing, unlesse in those which are ...rally capable of receiving these *solary* ...ues; as the *heart* and *vitall spirits* of man, ... To these it notably giveth strength ... splendor; and increaseth, roborateth, ... multiplyeth it self in them; this ...*mentation* of it, is not only advantagious ... the *heart* and *vitall spirit* of man, but also ... it selfe surviving and remaining with... the man, so long as the *Magnes* of it ...forming its duty by the same virtue doth ...ercede: As in the *Transplantation* of *spiri...* *Microcosmicall Mumie*, the subject of ... being life and strength doth wonder...ly and mutually attract by the direction ... *heavens*.

By which, thus darkly expressed, some ... happily suppose that the extracted ...*mie* of *Paracelsus* should not be left in ... *Magnes*, but be produced into some ...*table nature*, that so being freed from ... *Magnes* or *body*, and uselesse and dead,

 unto

unto it, and transferred into some vege-
table subject capable of the *vitall power* o
increasing it, might by its *spirituall* attractor
virtue be continually augmented.

To which may be answered, that al
though the *Magnes* of the *Microcosme* wi
extract some part of the *spirituall*, yet i
will not do it sufficiently, nor so much a
is necessary for *transplanting* or *eradicatin*
diseases, but this translation to anothe
body will make it lesse *operative*, being ba
nished from its own: Of which more at larg
in the ensuing *Procession* (being a continuatio
of this *Extraction*.)

Take *Magnetick Earth*, into which som
spirituall Mumie being received by f
mentation, let it be inseminated into see
or implanted into some hearbe prop
for the disease and member you woul
Cure; as

For the	*Jaundies*	into	Line-seed, Hemp-see
			Juniperberies.
	Dropsie		Pimpernel, Cammo
			Wormwood.
	Plurisie		Saint-Johns-Wort,
	Plague		Scordium, Plantane
	Ulcers & *Wounds*		Spotted Arsmart.

An

so in the rest, by adhibiting their pro-
guides: Let them grow and vegetate in
open *Ayre*, and so the *Attractive* proper-
will wax much stronger, and through
vegetative nature, will wholly draw and
up the *Mumiall* spirits, *Sympathetically*,
Antipathetically, by the benefit of the
of the World; and through the means
the *seminall* quality of its *species*, (if its
oper *form* should degenerate) it will re-
in and keep its properties without any
ficulty: And this proceeds from the
ongruity of *forms* in both; namely, in
member administring *Spirituall Mumie*,
in the *seed* or *plants* conforming to it;
erefore, if the infected member be weak,
impotency thereof will be transferred
the *seed* or *plant*; if it bee naturally
ong, they will also, after their man-
r, participate: And this is readily per-
fted by the meanes aforesaid, as a kinde
Magicall allurement and preparative,
hich is apt to receive the *Celestiall* infu-
ons.

But it is to be observed, that the *plants*
fruit must be diversly ordered (that
y may the more easily work this ef-
ct) and accommodated to the *nature* and
verall conditions of the *Disease*: As for
xample.

In a hot and dry disease, as the *Jaundies* which you would have fluid and resolubl the plant together with the *Magnetick* Eart but be presently cast into a running wate must if it be an humid disease, as the *Dropsi* when by the benefit of *Transplantation* the w ter is sufficiently defluxed and wasted, th burn the plant with the *Magneticall* Ear in the fire, so that the disease may be whol dryed up: But if the disease bee of ordinary temper; as some sorts of *Jaundie Feavers, Erysipelas* (vulgarly called St. *Anth ny's* Sore) and other sharp noysome dise ses, whose nature is neither very dry n very moyst, then the *Magnetick* Earth, wit the plant is to be dryed on the ground, or the smoak, that it may kindely and by d grees consume: This given to any Beast Cattle, that is naturally stronger then th Patient, it will presently affect the sam (with the disease) and the Man will becom well.

This excellent property, some (byasse with more then a *Diabolicall* malice) hav most detestably abused; who, by conveigh ing *Pestilences, Feavers, Impostumes*, and th like, from dead bodies and beasts, their *va gions* have infected Waters, Pastures, and also Men and whole Nations with dire full *Pestilences*.

Such

Such *impieties* have been too much practised in former times, when as some wicked wretches have caused the most contagious plagues by *Mumie* extracted onely by the *Exsiccation* and *Decoction* of pestilentiall *Cadavers*, being smeared or sprinkled upon dores, posts, handles of things, &c.

So experience teacheth, that the dead *Carkases* of *Animals* dying mad, and prepared by *art* after the like manner, and given to others, either of the same kinde, or otherwise, do affect them with the same madnesse: hence happily some derive the true reason of many *contagious* diseases; for, as the said *Mumie* is transferred by Art, so the diseased *Mumie* descendeth either from the *Celestiall* Stars, or from the nature of the infected man himselfe, into the *Iliaster*; and that hath the like *sympathy* with both, as the *Lung-wort* with the *Lungs*, the *Magnes* of the *Microcosme* with the *Microcosme*, the *Rain* with the *Ground*, *Gumme* with *Chasse*, &c.

Therefore, it aptly draweth from those Stars, and followeth their *attraction* and *direction* every where *Mumially* & *Magnetically*; so that how much of every *Astrall Mumie*, or of an *infected man* is received into the *Iliaster*, so much (although invisible) passeth vicissively into divers men, for the better accommodation of either, onely by the *spirit* of

of the *vitall* World, through the *Rayes* of the Stars opportunely applyed. (But to our purpose.)

It is now carefully to be looked unto, that the hearb or tree with which the *Mumie* out of the sound member is mixed, may not decay or be cut, but that with all care it may be preserved alive and growing; therefore that vegetable *species* must be transplanted into the very *kernell*, neer the root of a shady and green tree, the hole being firmly closed up again, that so the *moysture* of it may more properly be exhausted, and by applying every thing rightly, the operation may the more effectually succeed.

And it must also as carefully be observed, that the *fruit* or *tree* into which the disease is *transplanted*, do not grow up too *suddenly* and *rankly*, (which often happens) for such *superfluous vegetation* is dangerous, and hurtful for the member: This may appear by the example of *Hair*, which is often *transplanted* into a *Willow*, that it may grow the faster, nor is it without successe; but when they are left in it beyond their proper time, being not cut down nor burned, that over rank and moist *vegetation* oftentimes proveth hurtfull to the *brain* and *eyes*, especially to the latter; which is also dangerous to any afflicted or troubled with *Phthisick* and *Feavers*,

, (while they happily think themselves ure;) which onely proceeds from this er-, that they improvidently place their mies in *herbs* and *trees* of a *rank* or too *quick* tation.

Also, you must carefully provide, that choose a *species* temperated according to condition of the *person* or member in-ed, that so it may rightly perform its y.

Which proportion of generall *harmony* ery commendable: As for example, the eminent for its *duration*, and of a *slow* th, is therefore most proper for the *teeth* Children (shedding them the first seaven rs) to be *transplanted* into, to avert any eases from them, during their whole life. or with lesse reason against the κύλην, or *stennesse* of Children, a wedged piece of e is taken, with a certain quantity of *ley corns*, upon which cause the Childe make water for some few dayes, then dig om under the *Oake* a handfull of *fresh Earth*, d mingle it with the *Barley*; after which, it a *young Oak*, and put the *Earth* mixt with e *Barley* together into it, and also the foresaid *wedge* of *Oak*, not without a my-ficall *Mumiall* reason, like this of ours; which may likewise occasion the commen-lations of that *Shrub*, which is said to be

Antiparaly-

Antiparalyticall, by whose simple and m
extension, many troubled with the *Pa*
are restored to their *pristine* and *natur*
strength.

But where it is taken in that manner, th
the *Mumie* extracted from another is to b
communicated to a *living body*, that may b
the actuall *exhibition* of the body or part
selfe, be effectuall; as the nut of a *Nagi* Pis
transfixed in the heat of *Copulation*, pulveris
or pounded with the Oyle of *Beavers-stone*
or else the *seed* it self mingled with *Pepp*
and then dryed with *Musk*, *Amber*, and *Per*
vian Balsam, is very effectuall: It is also
very powerfull by *Blood*, or its natural
Quintessence, as is experimented in a Fathe
hating his Son from his infancy, insomuch
that he cannot indure him in the sam
Roome with him, but being absent, loveth
him: of which the *Poet* elegantly spea-
keth:

Quare
Non amo te (Volucri) *nec possum dicere*

Hoc solum possum dicere, non amo te.

I love not thee, nor can I tell for what;
This onely I can say, I love thee not.

For

If you should take some of the Sons blood breathing out of the *Basilick* vein of the left Arm, and drop it through a small nozell into the like quantity of *Alcoolian* wine put into a very close Glasse for certain dayes, and afterward distill it in *Balneo* *Mariæ* through an *Alembick* to a dryness, and then give sometimes to the Father one or two Drachms of the *Distillation* in a draught of Wine fasting, it will presently (with great admiration) *metamorphose* and reconcile their affections, and all motions of *discontent* and *hatred* will abate and cease: Also it hath the same successe and effects, being administred to any marryed Couple, who have lived in perpetuall strife and variance; as oftentimes confirmed experience hath proved, (*good perswasions* being administred, and *invectives* laid aside.)

So the *Blood* of one troubled with the *Dropsie* or *Consumption* (but before, for the better discovering of its secret *star*) *putrefied* and given to a *Swine* or Dog, with Bread or other Meat, the Disease will be transferred from the sick party to them: Unto which, that of *Ficinus* seemeth to relate of the *exaltation* of *humane blood* from the Arm of an healthfull young man, for the *Instauration* of his youthfull *spirits* into an old man: Also, that which hath been received

from

from Antiquity, (namely) a *Bath* made of the blood of *Infants*, for curing the *Leprosie* and to restore corrupted flesh: So that this (without cause of injury) hath rendred certain Kings hatefull to the Common people.

For it is both detestable, improfitable and noxious, in respect of *nutrition*, to receive the parts themselves, and *humane* blood into the body; for, *illud quod nutrit, non plane corpori debet esse homogeneum*, that which nourisheth ought not properly to be *homogeneall* with the body; because sometimes a like thing causeth evill effects; an example whereof we have in *Faustina* daughter of the Emperour *Antonius*, who drinking the blood of a *Gladiator*, whom she affected, it wrought, in stead of love, a strange hatred, (as *Julius Capitolonus* writeth:) And that *Roman* (of whom *Schrammius* speaketh in *Fasciculo Historiarum*) who drinking the blood which gushed out of his own vein, wonderfully forgot that *Learning* which before he was exquisite in: I might also instance the blood of a Cat, which sometimes having been drunk, did infuse a strange madnesse, with a Cats gesture and yawling. Many other examples might be produced of this nature.

Therefore,

Therefore, if it be required to give *Mumie* extracted from another, to any man, the safest way is to prescribe the whole *fruit* increased by that *transplantation* to be eaten or drunk; or otherwise, give the *Essence* of it extracted by the benefit of the *spirit* of Wine; both which will be successefull: Whereof more at large in the Tract of *Love* and *Amity* following.

CHAP.

Chap. VIII.

Of the Favour of the Heavens toward the aforesaid Operations.

WEE have formerly treated of the excellent virtues of *Mumie*, both in respect of it selfe, and the properties thence proceeding, under the name of *Spirituall Mumie*, by the means of *Extruded* and *Constellated Mumie*. And likewise that the same *Mumie* is every where to be joyned with a certain *Star*, by whose directions and *appulses*, the *spirit* of the whole World, which doth consociate the *soule* to the World, mediating and all and singular its affections and virtues by an equable successe, operateth in all and every of its united parts, whether it be adjoyned to the body, or otherwise separated: (As those things which are joyned by a Nerve or Sinew are moved with it; and a small motion in the *principles* make a great change in the *dependencies*) The truth of which appeareth, in that there is one and the same reason of all *Solarie* things in all parts of the World, according to their severall dispositions; infallibly,

ibly, from an equall *accession* and *rayes* of same *Planet*.

By this we mean nothing else, then that ry singular Creature, from their first inning, have their *innate* faculties or perties, and that most powerfully in eir *Spirits*, although consequently in ir whole substance, (whence sometimes y are termed *proprietates totius substantiæ*, properties of the whole *substance*) and metimes in their *Excrements*: But in the erim, we must not deny that they are pre-ved and *excited* by a certain naturall di-tion of the *Celestials*, and forced to ope-te their strange effects diversly, according their *powers*, *concursions*, *mixtions*, and *a i-tions*; for whence is that innumerable d incomprehensible, nay infinite varia-n of the *Stars* and *things*; when as no one ing in the whole Nature of things, can properly be esteemed the *Cause* of so uch variety? In what (I say) consisteth e *Unity* and *Continuity* of the World? In hat other sense are the *Heavens* (by e *Philosophers*) accompted *motus princi-um*?

For thus *Aristotle* (*in primo Meteor.*) ith, That the World must necessarily be so ntinuated to the heavenly *Versions*, that all virtues must be governed by it; for that must

muſt be eſteemed the firſt *Cauſe*; whence the firſt and principle *motion* of all things. And (*in lib.* 1. *de Generatione*) he ſaith that the *Heavens* was accompted by the ancient *Philoſophers*) for the *Progenitor*, or firſt Parent.

Nor doth ſubtle *Scaliger* (*in Exerc.* 6. *Subtil. Sect.* 2.) unfitly argue againſt *Proclus*, That *Nature* is a *Sublunary power*; but in this it differs from Nature, that the *univerſall* Circuit of Nature is never comprehended; *Nature* being the *Motus principium* and *Motion* being above the *Moon*, no moving thing can be equall in power with the *Mover*: but he ſaith truly, that this power is not ſeparated from the *Celeſtiall* bodies; that is diſtinct from thoſe powers from which these our affections proceed; wherefore, according to their *Power*, *Concurſion*, *Mixtion*, and *Alienation*, it hath a diverſe *Creation*, *Exiſtence*, and *Diſſolution*: What elſe is this, but the *motus principium* to be in thoſe *Celeſtiall*, and that the *Heavens* have power to effect all things?

Thus ſtrengthened therefore by the Authorities, I may preſume with *Fernelius* the *Phyſician* an excellent *Philoſopher* (*in* 1. *de abd. rer. Cauſ.*) *gravem eorum eſſe ſtupiditatem, qui ſidera nihil in aera niſi calorem aut frigus, imbres aut ſiccitatem lumine motuq. ſuo inducere*

ducere contendant; that such are very igno-
nt, who would enforce upon the *Stars*
ely a power over the *Air*, of causing Heat
Cold, Moysture or Drought by their
ght and Motion; if by their good Con-
tution they do defend and preserve the life
all things; why by their evill disposition
y they not discomodate the like? Thence
say) is the first and chiefest health and con-
vation of al things, thence also proceedeth
th: Those therefore that are unskilfull
this *Contemplation*, do wholly abrogate
Causes and *Powers*; and deny them, as if
y were not, contrary to the testimonies
Reason.

Neither are these (*powers*) received in the
blunaries by that universall and equivocall
ower of the *Heaven*, which is drawn by all
d every singular thing more or lesse, ac-
rding to the various preparation and con-
tution of their Nature, to which action
y chiefly respect, and seem to govern over
se *Sublunaries* by their Light and Motion:
or the same operation, and especially of
is, and of every singular part of it (of
hich the *natures* and *species* are for the most
rt diverse) cannot be denyed to be ef-
cted by their *Influence* and *Aspect*. Neither
o the virtue or spirit of the *Celestiall* bo-
ies alwayes perform their work by inter-

mixing themselves with another *power*; nor in their severall *versions* is their *defluxion* alike; flowing (as it were) into all things every where, in a constant measure and manner, as if prepared thereto; but sometimes lesse, sometimes more, by the definite *Coitions* of the *Stars*; but rather every Earthy thing doth finde most powerfull and efficacious strength, having their proper *Stars* well and happily *collustrated* and disposed; and the *series* of things do depend wholly upon every *Star* to which they are properly designed: Some things prosper by the *accession*, *rayes*, and *influence* of the *Sun*, others of the *Moon*, and others of other *Planets*, &c.

The leaves of the *Olive*, *Teile*, *Poplar*, *Elme* and *Willow* trees are turned about by the Conversion of the *Suns* motion, beholding the *Heavens* this day with a different countenance to the day before: & *Peniroyal* dryed hanging abroad in the Winter *solstice*, will grow and flourish by a secret *power*: The *Ocymoides* or Night-flowers do not grow or savour sweet but in the night: Also *Succhory*, *Heliotropiums*, or *Scorpion-grasse*, *Wolfe-grasse*, *Goats-beard*, *Dogs-onion*, doe all follow the *Sun* from his rising and setting, looking toward his departing, and are turned with the *Sun* every hour, even in a cloudy day

they

ey open and expand themselves with the ising of the *Sun*, and close up again at his set- ing; likewise, the *Trifoil* is observed to change e colour of its flower three times in a day; nd this *vicissitude* never happens but towards e *Sun*, so that in the morning it appeareth *hite*; at noon *purple*, and in the evening *red*; likewise the *Lote* tree is *Solary* which is anifested by its round *Apples* opening eir leaves in the day, and closing them in the night: Also after the rising of e Star *Sirius*, the bird *Parra* appeareth ot the same day till it be set again: The *ea Tinni's* are enraged with Lust; the *Occyx* ideth it self; and the vast *Ocean* doth ap- arently imitate the *Sun* in the ebbing nd flowing, every forth part of a day cording to his increasing actions and rce.

Neither is there any other reason why the *on* should dread the *Cock* (as *Marsilius* re- orteth) unless because the *Cock* is a *solary mall*, and in that respect superiour to the *on*; of which *Cælius Rhodiginus* (*in lib.* 16. *antiquitat. cap.* 13.) giveth a truer cause then y other, (thus rendered) The crowing the *Cock* which is at certaine times of the ight, procedeth from a certain *influence* of e *Sun*, and consequently from the muta- ion of the *Aire*, which doth alter specially

at the rising of the *Sun*, at what time the *Cock* is observed more earnestly to crow; which alteration the nature of the *Cock* doth more sensibly and accurately apprehend then any other Creature; because in the *series* of things every one hath its dependency from a certain *Star*; the *Cock* is properly and especially constituted in the *Solary* order.

In which sense the opinion of the *Saracens* would not be so ridiculous and contemptible, who feign that there is a great *Cock* in *Heaven*, whose Crowing other *Cocks* here on *Earth* do only hear, and indeavour to imitate as often as they hear him Crow. And that of *Plato* I conceive in the same sense, (*viz.*) that in the Earth the *Celestiall* bodies are in a *Terrestriall* condition, and in *heaven* the *Terrestriall* bodies are in a *Celestiall* dignity, &c. Also according to the *Philosophy* of the *Pythagorians*, the *Stars* are great *Systems* containing in themselves whatsoever we have in the *Systems* or compasse of the *Earth*, *Aire*, and *Water*: To which that of *Paracelsus agreeth in Tract. 1. de pestilit.* Auss dem *Syder* ischen Leben ent springet dass Thierische Leben dess Menschen, alles natürlich auss Eigentschafft und Krafft dess Himmels, Als ihr sehet an dem Haan, der schreyet die Mitternacht und den Tagan,

das

das compt ihm alles auss dem Gestirn, Bis man der Haan, also auch der Mensch.

From the *Sydereall* life ariseth the *Animall* life; all which is naturall from the *Celestiall* property and quality: An example you see by the *Cock*, who giveth notice of the midnight, and for the break of day; which *instinct* he hath from *Astralls*: *Man* is in the same condition with the *Cock*.

For there is a double ἀσία or *Essence* in Man, (*viz.*) the *body*, and the life; the one is quickned and governed by the inspiration of the *Heavens*, the other followeth the nature of the *Elements*: This is not only affirmed by *Iamblichus* and *Julianus*, but by all others that have studied this *particuler*, *in Sole omnes cœlestium esse virtutes*, that in the *Sun* is all the virtues of the *Celestiall* bodies: And *Proclus* saith, that all the virtues of the *Celestialls*, do meet and are congregated into one body according to the *Aspect* of the *Sun*.

Now let us speak of the *Moon*, with whom the bodies of *Oysters*, *Cockles*, and all shell Fish, do equally increase and decrease; and *Timber* felled out of woods, when the *Moon* increaseth and waxeth very light by reason of an accession of *moisture* withereth, and rotteth; but being cut down when

the *Moon* decreaſeth and abateth her light, doth laſt and endure much longer: It is likewiſe known to many experienced in Country affaires, that *Wheat* and other grain ſowed in a certain ſeaſon of the *Moon* eſpecially in a *Northwinde*, is a ſure preſervative againſt *blaſtings*: The ſame ſeaſon of the *Moon* is likewiſe to be obſerved for planting of certain kinds of *Trees*, for the *Moon* hath ſuch power over them, that look how many dayes are between the time of their ſetting and the *Novi lunium* (or *New Moon*) ſo many yeares they will be without bearing any fruit: Alſo *Leo Suavius* obſerveth, that the hearb *Moon-wort*, every day during the increaſe of the *Moon* putteth forth a leaſe, and in her decreaſe ſheddeth one dayly; and that in uſing it, it promiſeth *Lunary* years. The *Selenite ſtone* having the image of the *Moon* doth repreſent her increaſe and decreaſe from time to time.

That little fat vein in ſome places (found) parallel and near to *Metalls* (for which reaſon is ſaid to be *metals*) according to the *Germans* (Steig den dem Gang, Molm, &c. in a narrow way by Molm, &c. laid upon ſilver when the *Moon* is in *Cancer*, and oppoſite to the *Sun*, is obſerved to caſt a golden colour, but at any other time hath

with not the same property: Likewise the
not alwayes resteth in the *Interlune*, but in
the *Full Moon* worketh, even in the very
light. Whence it is that *Pliny* affirmeth,
that the fibres of *Rats* are answerable in
number to the dayes of the *Moon*. And
that of *Galen*, *menstruorum statum tempus mul-*
tibus observaret, comitialium circuitus custodire;
(whose interpretation for modesty sake I
shall passe by) certainly it is considerable,
when as it hath power diversly to alter
and affect our bodies, and to cause *Medi-*
cines properly to operate according to their
preparations and administrations. And as
it hath been truely observed by the *Ægyp-*
tian Astronomers, that the *Moon* doth not
foreshew *Criticall* dayes only to the *sick*,
but also to the *healthfull*, for from ♂ and ♄
the ☽ doth cause cummotion of humours
and moysture. It is likewise as certain that the
Moon passing under the signes of ♈, ♉, and
♍, at the time of administring purg-
ing *Cæliacks*, the same will seldome or
never operate without some nauseousnesse
or vomiting: Also the *Moon* being in ♊
it is dangerous to open a Vein; and ☽☌♃,
or with any other powerfull *Planet*, will
hinder the operation of *Physick*; so the
seed of *Broome* and *Radices* do provoke vo-
miting, endanger an immoderate attraction

of *humours*, and commotion in the *Member*; either it workes not with a body of lesse activity, or is hindered by the indisposition of the subject. I have observed (sayes *Marsilius*) that ☽ ☌ ♀ doth move *Physick* very little. But concerning the particular qualities of the *Moon*; see *Macrobius in Septimo Saturnal.* towards the end; *Gualterus Ryff, in Iatro-mathematica*; and *Antonius Maginus de legitimo Astronomiæ in Medicina usu*; *Theophrastus in lib. de Tempore*; and *Carrickterus*; in all which, you may sufficiently be satisfyed.

These and many other Experiments doe not only prove the *Solary* and *Lunary* power, but also that al *sublunary* things (in what kind soever constituted) are subject to the *Stars*, and that they borrow their obscure and imperceptible virtues from other *Planets* and *Stars*: And it is affirmed by the most *learned*, that such is the constitution of the *Heavens*, chiefly from the various permixtion of the *Planets*, the cause of proper motion (as hath been formerly delivered) both men and horses, and all kind of perfect *Animals*, are generated from the very *Elements*, as from the most conjunct and adjacent *matter*: And likewise the more imperfect *Animals* as *Mice*, *Frogs*, *Flies*, &c. (which by observation) are generated of their own accord,

as

it were in a moment, yet *time* hath here the first and chiefest part; and many other things which we have mentioned are not effected or produced but in their certain time; which the *Preacher* confesseth (*Eccl. siastes cap.* 3. *v.* 1.) *To all things there is an appointed* time *and a* time *to every purpose under the Heaven*; which he manifesteth by a Catalogue of Examples, fitly applying that to every figular and appointed thing.

Therefore the naturall *Philosophers* have wisely said *Motus et actionis eandem esse* σχέσιν *et tempus qualis sit corporis ipsius ad locum & tempus*. There is the same relation of *motion* and *action* unto time, as there is of the body it self unto *place* and *time*: To which opinion *Hippocrates* consenteth (in *Epidem.* 2. *text.* 6.) saying all things have a *solution* like to the *solution* of the *voice*, and every one of these are dissolved in a certain *time*; for from whence is the mensuration of *time* but from the *heavens*? Therefore their power is in the *Celestiall causes*; as in *seeds* the power of those things which proceed from them are in them; and the *Effectrices* of the most eminent mutations, are not only in the Elementary nature, but in other things having a more noble *originall*: In which sense I understand that of *Osea*, (*cap.* 2.

2. *verſ.* 21. & 22.) confirming the golden Chain of *nature*; And in that day (ſaith the Lord) I will hear the *Heavens*, and they ſhall hear the *Earth*, and the Earth ſhall hear the Corne, and the Wine, and the Oil, and they ſhall hear *Iſrael*.

The heavens (I ſay) next to the firſt cauſe is the *Centre*, *beginning*, *ſeminary*, *Architect* and *Archetype* of all naturall things; this ſame reconciles the firſt with the laſt, and the ſupremeſt with the middle and loweſt, univerſalls with particulars, diverſities with diverſities, contraries with contraries, like with like, joyneth, faſhioneth, and perfecteth all things with all things, by a certain naturall law, (but much obſcured from us by reaſon of its too much remote variety) as you may ſafely confeſſe, acknowledge and maintain, that all viſible things are the worke, fruit, effect, off-ſpring, and power of *Heaven*, under whatſoever name or notion they are related to it.

CHAP.

Chap. IX.

Of the Time destinated by the Heavens for the proposed Operations.

SEEing therefore the power of the *Heavenly* bodies is so ample, according to the various ejaculations of their *virtues*; in which respect, the Philosopher (*in* 4°. *Physicorum*) confesseth the *Superiour* bodies to be as the *forms* of those things which are contained in them; and all the *substances*, *facies*, and *powers* of *Terrene* things, depend on their assimilative countenance; which *Scaliger* expressly concludeth, with us; whether the World had a *beginning*, or is *Eternall*: And *Plato* teacheth that the proper *series* of things, even to the last, dependeth on every *Star*: This truly may very well be said, that the Condition of the *Heavens* doe very much contribute to all kinde of proposed actions, upon whose favourable *influence* chiefly depends our *dispositions*. But because we are not more ignorant of any thing, then of those which appertaine to the *Heavens*, as *Job* himself testifieth (38. *cap.*) in these words, *Knowest thou the Ordinances of Heaven? Canst thou set the Dominion thereof in the Earth?*

Earth? therefore we will (though weakly) summe up some particulars relating hereunto: Wherefore, in these operations wherein the heart and vitall spirit of *Clients*, the fortunate and powerfull *Sun* to be chosen for their *Patron*, and to the *Moon* opportunely directed: Let the *S* therefore be in the *Angle* of the *East* or *W* or of the *Angles* of either of the *M heavens*, but chiefly in the *Angle* of the *Asce dant* or of the *Tenth* house, having the *medi Cœli* above it, or at least in the *Plagis* (*Cadent*) which next succeeds the *Angle*: N so, under the Signes ♈ or ♌, but chie under ♌ the ☽ beholding him; for it observed, that then the *spirit* doth so vege tate, that it may be able to resist the *pestilen tiall* poyson; which *Marsilius* reporteth to appear plainly in *Babylon*, and *Ægypt*, be ing *Regions* that are under ♌, where when the ☉ enters ♌, the *Pestilence* ceaseth.

You may likewise observe, that when ☽ beholdeth ☉ in a △ or ✶, or at least, when the ☽ proceedeth from the *Aspect* of one to behold another; especially, when she passeth from the *Aspect* of the ☉ to ☌ ♃, for *Ptolemy* hath taught, that ♃ doth most perfectly agree with the ☉: As the *Mansions* of the ☽ in a *fiery* Signe, namely, in ♈, ♌, or ♐, the

she fortunately *aspecteth* ♃ & ☉ : Also, applying of *Cordiall* things *internally* and *externally* to the heart, is very expedient; and (yet of subtle aliments (or of easie digestion) being very wholsome and nutrimentall; a frequent and gentle *motion*, a cleer and temperate *Ayre*, especially a cheerfull *heart*. The *Naturall virtue* is governed by ♃ participating with ♀ & ☽; but when strength is to bee increased in the *genitalls*, the ☽ & ♀ are to be chosen, for she makes a man *fruitfull* and *chearfull*, and when therefore she is either with the ☉ or ♂, she is a fortunate *Aspect*: The same is likewise to be understood of the ☽, therefore she must not be in the *Ecliptick*, nor within the *Rayes* of the ☉ by 12 *degrees*, unlesse by chance she be at the same *minute* in ☌ with the ☉: Neither must she be in her *detriment*, or hindred by ♄ or ♂ nor in ☌ with ☿, nor diminished in *light*, nor in her *slow* course, she must not be *combust* in her way, nor in the *Eight*, *Sixth*, or *Ninth* house, nor in the bounds of ♂ or ♄. Neither must she be found in any of the barren Signes of ♉, ♍, or ♑: But if you cannot observe these things, however take notice of ♃ or ♀ in the *Ascendant*, or *medium Cœli*, for so they come under the *detriments* of the ☽, and let her behold ♃ or ♀ by a △ or ✶ *Aspect*: But the

the *Naturall* virtue, insomuch as it governeth the *Liver* and *Stomach* requireth principally ♃ to be *propitious*; wherefore, let him be either in ♋ or ♐, or at least in ♍.

Likewise where the *humour* is to be respected, as in	*Phlegme*	directed to	☉.
	Choler		♀.
	Melancholy		♃.

Thus much concerning *Operations* and Examples, to which naturall actions and faculties are subject. Whereunto may fitly be applyed that which the *Astrologers* were wont to observe concerning these ministring faculties, *viz.*

That	*Attractive*	virtues helpeth	Fiery	qualities.
	Retentive		Earthy	
	Digestive		Aiery	
	Expulsive		Watry	

Therefore in a matter concerning an *Attractive* Corroboration, the ☽ being endowed with the aforesaid *dignities*, must pass through the Signes of ♈ ♌ & ♐.

Retentive, the ☽ is to be chosen in the Barren Signes ♉ ♍ & ♑. It will be much conducing also to have her joyned with ♄ in

an happy *Radius*: and if the ☽ shall not
in the said Signes, it will be sufficient
elect a time when some of those Signes
all be above the *Horizon*.

If a *Digestive*; Take a time when the ☽
all be vigorous through the *affluxes* of ♃
a *hot* and *moist* Signe, as ♌, ♊ or ♒; and
it may be, let her be *aspected* with ♃: But
the ☽ cannot be found in the said *Triplicity*, then choose a time when an *Aereal* Signe
all be in the *Ascendant*.

Lastly, if an *Expulsive*; Want the *Lunary* fluence, let the ☽ be in the Watry *Triplicity*, as in ♓, ♋ & ♏; (amongst which ♓ ath the prerogative) or when one of e said Signes shall be in the Eastern *Horizon*.

That which pertaineth to the *Animal* faulty, which receives its *intellect* from ☿, nd its *sense* and *motion* from ☽, governed ith ♃ & ☿: These (I say) are best disposed (chiefly) in *Aereall* Houses; but begin *Fiery* Houses, let ♃ be happily posi-d; For *Astrologers* testifie, that ♃ hath a owerfull influence on the *Animal* spirit, *Jovem ad Philosophiam & Veritatem Religionemq; conferre*; that *Jupiter* conferreth to *Philosophy*, Truth and Religion: And *Plato* saith, that *Philosophers* proceed from *Jupiter*: Also *Homer* speaking after the opinion of the *Ancients*:

Talis

Talis mens hominum, qualem Pater ipse Deorum
Atque hominum adducit.

Such are our mindes, and such they must be
when
Govern'd by *Jove* the Father of Gods and
Men.

Jupiter hath so great a power over the *Animal* or *Vital* spirit, that he is said, with a *Wand* to Charm and Excite the mindes of Man; by which they would inferre, that he is able by his *Aspect* or otherwise, sometimes to Dull and Debilitate, other times to Quicken and Corroborate the *dispositions* of Men.

In all these things *Jupiter* is to be looked upon, in respect of a certain *Universall* relation; in which one, we may conclude the faculties of the other *Celestiall*: Also the *member* of the body is to be observed, and what *Signes* govern the infected Member, and be carefull that the *Luminaries* be found in the Signe governing the Member; or at least wise, that such a Signe ascends the Eastern *Horizon*.

But if you can get neither of these, it will suffice if the *Moon* be found in the Signe of the same *Quadrant*; but in the interim, not neg-

electing the *houres* of the *Planets* (as they all them): Lastly, in whatsoever disposition you elect their addicted *Planets*, let be either in the *Ascendant*, or in a good *Conuration* to it.

The power of which *Planets* over certain iseases, *Maginus* doth largely treat (*in lib. 3. Astrologiæ in Medicinæ usu*): It shall suffice r the Conclusion of this Chapter to set own one or two examples:

In the *Magneticall* Cure of the *Eyes*: Let be taken in the *Ascendant*, or in a good lace neer unto it, for the time of *transplanting Mumie*, which is the principall matter; nd take heed of *Constellations* hurtfull to the yes; (of which *Maginus* in *cap.* 1. *lib. d.*) Neither must the ☽ be in *Earthly* Signes, or oyned with ♂, but rather in ♈: so likeise observe the other *Patronts* of this sense.

In the *Dropsie*; when the *Mumie* is to be xtracted, let the ☽ be in *Watry* Signes, not ith too powerfull ♆, nor when he is corporally in ♂ with her: But when it is to e set in the Earth and transplanted, let ♆ be hen in his highest *dignities*, either in ♋, ♐, or ♓; or if in none of these, let the Signs themselves be in the Eastern *Ascendant*; let he ☽ be *decreasing*, diminishing in *light*; or t leastwise, let her be happily directed to he ☉ or ♂, which though it bee more

powerfull, doth not hinder; but the ho
in which all these are to be done, is to b
chosen appropriated to ♀.

In *Scarlitie* (or Barremesse); at that ver
instant, when as the *Mumie* is to be mingle
with the Earth (whose extraction is ove
where the same) when the hearb is set fo
the *Transplantation* of the Disease; and also
when as the *fruit* or *seed* is to be administre
to the *Patient*, let the ☽ be in her *Essentiall d*
nities, and especially let her be happil
aspected with ♀ & ☉; neither of them mu
be *communicated* from the corrupt position
♄, nor in ♐, ♏ or ♍. And the *Planetar*
hour of ♀ must be chosen.

And he that is troubled with the *Phthisi*
or *Consumption*, must be exposed to the sam
dispositions of the *Heavens*, especially t
♀, ☽ & ♀. Thus much for the prefer
bing of *Cures*; the efficacy of this *Philosophy*
(viz.) the *harmony* of the *Celestiall powers* con
formant to the same, will undoubtedly b
found most advantagious.

CHAP.

Chap. X.

of the use of Spiritual Mumie (in specie.) To reconcile a friendship betwixt 2 Men.

ALthough a judicious person from the *præcedences*, by a more accurate sur-
igh of Naturall *Magick*, and from the
ndling of the generall *Doctrine*, may easi-
apprehend the use and nature of all *Mu-*
ies of what kinde soever; yet I am resol-
d, for *perspicuity* sake, and for an incite-
ent to the study of this *mysticall* part of
agick, further to explaine its generall
ἐνέργειν, or observation, by certain examples
llowing: Albeit it is impossible in this
all *Treatise* so exactly to set forth the sin-
ular operations of this *Mumiall Philosophy*;
t by these few experiments faithfully han-
lled, the way will be easie and plain to the
ttaining the knowledge of the rest.

Whensoever therefore it hapneth, that
one man desireth the especiall friendship
nd favour of another; Let him who desireth
it take the *Magneticall Earth* of his own bo-
dy, and apply it to the severall *Emunctories*
of the three *principall* members, (*viz.*) *Brain*,
Heart, *Liver*; (what these *Emunctories* are,

 would

would be too long in this place to relate; and let him procure *sweat* by the motion of his body, still retaining the *Magneticall Earth*; then, having mixt it with a little *new* and *fertile Earth*, put in it the *seed* of *Magerome*, of *Table-royall*, or of *Spike*, and of other hearbs proper for the *Brain*: Afterward let them thus grow in the open Aire, and the *spirit* of the *Brain* will so be *transplanted*, and wil wonderfully vegetate with the *Plant*.

In like manner, you must order the *Magneticall Earth* strengthened with the *Mumie* of the *Heart*, mingled with simple and pure *Earth*; and put in it *seeds* of *Cordiall* hearbs, as *Mint*, *Burrage*, *Bugloss*, or the like.

But the third, which exhausteth the *spirit* of the *Liver*, (being mixed with pure *Earth* before) put in to it *Hepatick*, *Splenetick*, and *Nephritick* Plants; namely, *Carduus Benedictus*, *Avens*, (or *Bennet*) *Rosemary*, Seed of *Onotis*, (or *Resbarrow*) *&c.* and the *spirits* likewise of the same parts will betake themselves to it: Mingle these 3 *plants* or *fruits* in a *Cucurbite*, and extract their *Essences* by the *spirit* of Wine: which *Essence* give to any one whose favour you desire, in any thing you please; and so the *Mumiall* spirit *extracted* wil presently passe into its appropriated places, and become *homogeneall* and conformable to them: Hence proceedeth the same minde,

the

same affection in all things, by reason of
is union of *Concordancy*.

But if the *Mumie* shall be extracted onely
m the *Brain*, then they will wonderfully
ee in their *minde*, *intellect*, or *spirit* and *vital*
ulty proceeding from the *Brain*.

If from the *Heart*, they will be conjoyned
their *vital* spirit and faculty proceeding
m the *Heart*.

If from the *Liver*, and other inferiour
mbers, then they will *sympathise* in their
rit, or *natural*, or *concupiscible* and *appetive*
ulty, and in other subordinate things.

These *Mumies* of the Three principall
mbers, or the *Essences* of them being gi-
n, as they occasion a singular Union of
ncordancy, and a perpetuall Conformity
reof; so also do they cause *love*, and a
st absolute degree of *friendship*; for every
ng is most inclinable to that which is
st like it self.

CHAP.

Chap. XII.

To reconcile private or publick Enemies.

This hath (in a manner) the same effect as the Three *Mumies* treated of in the precedent Chapter, this onely excepted, (to wit;) that the *Mumie* must be *extracted* from both *parties*, and likewise administred to *both*; for if any one should give his own *Mumie* to his Enemy, he would be incited in a love towards him, insomuch that he would courteously present his affection to him, but the other would ungratefully decline him, nay, he would never desist from a deadly and inveterate hatred towards him.

Wherefore, in this it must be endeavoured that a *mutuall* Concordancy be made, and that with *equall* passion; therefore, the *Mumies* of both persons must be taken and intermingled with some kinde of *fertile Earth*, and *implanted* into an hearb most proper for such an operation; and then to be indifferently administred to both.

CHAP

BIBLIOTHECA BODLEIANA

Chap. XII.

To reconcile the Ape and Serpent (naturally hating one another) and other Animals, who are by nature enemies.

Theophr. Paracelsus in lib. de Tempore (besides other Authors) doth write that Apes and Serpents do (with a certain secret and more then Vatinian hatred) mutually prosecute each other; and although this be naturall to them, as to Scorpions and Mice, Serpents and Cancers, the Lyon and Cock, Cock and Buzzard, Wolves and Sheep, (whose skins made into Drums doe antipathize) which (besides Boetius and Opianus) Homer testifyeth lib. 22. Iliad:

Οὔτε λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
Ἀλλὰ κακὰ φρονέουσιν διαμπερὲς ἀλλήλοισιν.

The Wolfe and Lambe do ever disagree
Among themselves, through their Antipathie.

Yet may that *enmity* be admirably composed by means of this *Transplantation* (so much commended) and in stead thereof a wonderfull *Complacency* may be had. And the same may likewise be effected in all Creatures any way dissenting among themselves, as by this plainely appeareth; insomuch that the force and power of this *Mysticall Philosophy*, doth penetrate the very *principall* of Nature; so that nothing can be so naturall or obstinately *inherent*, but may be extirpated; or corrected, by this *contrary* of the same nature.

But to proceed to the scope of the *matter* aforesaid; In the first place, let the *sperme* be collected with all the care as may be, and mingled together, nourishing them with a certain refined and fertile *Earth*; then let them be divided into two parts, (*viz.*) in one part, the nutriment of the *Ape*, *Sheep*, *Cock*; in the other part, of the *Serpent*, *Wolfe*, *Hauke*, &c. let it be *inseminated*, &c. Afterward let the *accrescency* (or fruit) be given mutually to the Creatures to eate.

To this chiefly pertaineth that admired gentlenesse of some wilde *Beasts* and brute *Animals* which naturally fly from *Man*; so that oftentimes it is seen, that the most savage Beasts become tame and tractable,

as

as *Nazianzen* (*in carmine sacro*, or his *Divine Poem*,) in which (precepts to Virgins) he writeth, that he himselfe hath seen a λεοντοκόμος or *Lyon*-keeper, riding on a *Lyon*, who being trained up to it hath like an horse patiently endured the bridle; Which *Virgill* affirmeth in *Æneid.* 3.

Et juncti currum Domini subiere Leones.

Lyons were joyn'd with one accord,
To draw the Chariots of their Lord.

This hath likewise been experienced by those who have triumphed in *Chariots* drawn with *Tigers*; which *Silius* also witnesseth in *lib.* 17. *Of the Carthaginian War.*

——Odoratis descendens Liber ab Indis
Egit Pampineos frænata Tigride currus.

From the sweet Indies did descend amain
Driving a *Tigre* in his branched wain.

Martial, *of the tamed* Tigre.

Lambere securi dextram consueta Magistri
Tigris ab Hyrcano gloria prima jugo.

The

The Tigre us'd to lick his Masters hand,
The chiefest glory of *Hyrcania's* land.

Ovid.

Obsequium Tigresque domat tumidosque Leones.

The Savage *Tigers* he doth tame
And brings fierce *Lyons* to the same.

Neander (*part.* 1. *Phil. Phys.*) reporteth the like of a *Stagge* that would suffer himselfe to be bridled and ridden like a gentle Horse.

Yet I doubt whether such things can be done meerely by a simple *education*, without the institution of a particular *Mumie*; but if it may be in *some*, (which I much question) I dare affirme the same may be done in *all*, more exactly, easily and effectually by the meanes of *Mumie*: and in this sense I suppose I may understand that of *Xenophon*:

Παντὶ ζώῳ ἄρχειν ῥᾴδιον ἢ ἀνθρώπῳ.

Every living Creature can
Be better governed then Man.

From

From this fountain may that of *Cardanus* proceed, *canes illius conversatione, &c.* a Dogge will more willingly accompany and follow him from whom he hath eaten bread wrapt under his Armpits, and moistened by his sweat, or hath usually spit in his mouth, or hath given him the dirt of his shooes moistend with the sweat of his feet, and mingled with any bread or meat, then any other body: Many more examples might be given, were it not to incurre more displeasure by discovering the secrets of many, then I should gain thanks by declaring only the certainty of this *Mysticall Philosophy* to some.

CHAP.

Chap. XIII.

To procure a mutuall love and affection betwixt a Man *and his* Wife.

THis use of *Mumie* is related to the former, only this must be especially observed, (which for many reasons I modestly referre to the more prudent as followeth) *Quod si* Maritus *uxori suam mumiam paret, loco herbarum Renibus dicatarum, Uterinas eligere necesse sit, quales sunt: Valeriana, Rosmarinus, Satureja, Arthemisia, Satyrion fœmina, &c. Virtus enim appetitiva erga viros, quatenus in ἀνμῷ constituta est, fœminis in matrice situatur; Proinde Spiritus Mumiæ appetitivæ Epatis & Renum Virilium in prædictas herbas uterinas transplantetur, ut ita ductu eaundem Spiritus Mumiæ Masculæ in locum a natura præmonstratum, matricem nempe feliciter dirigatur.*

Quod si vero Uxor *marito eandem intentant, loco uterinarum plantis, Seminibusve, membris virilibus naturali proprietate dicatis utatur, Satyrio nempe masculo, capis & similibus; minime gentium vero menstruo, quousque tamen audaciæ non raro ab improbis & incautis meretriculis perventum. Illud enim absque dubio deleterium est, citam mortem inferens. Et quanquam Sperma virile & fœmineum*

in

in plantam quandam translata, eo quo dictum est modo & artificio, pares effectus edant, divina tamen lege illud prorsus interdictum. Proinde ad usum prædictum illa in substantia minime revocentur; Quin potius, ubi opus est, Spiritus eorundem terræ Magneticæ beneficio e lumbis extrahatur.

Yet I intend not this *Mystery* should be common to all, or that it should be practised by wicked persons, though such an action may be done to a laudable and good end, where the *Husband* may the more affectionately enjoy his *Wife*, according to the bond of *Matrimony*, or where the *Husband* desireth it for *propagation* sake, which cannot be obtained by reason of discord from his *wife*; in which case the *Husband* may with a safe conscience *meliorate* her nature, and make it more tractable by his *Mumie*: And this Extraction of his *Mumie* according to the most learned Professors of this *Philosophy* must be done under the *Exaltation* of ♀ and when she is happily *aspected* with the ☽ & ♃, (as I have formerly noted.)

CHAP.

CHAP. XIV.

Of the operation of Antipathy.

AS by the *Sympatheticall* Artifice aforementioned, the ſtrength and *ſanity* of the body in every part may be effected; ſo likewiſe by the means of *Antipathy*, their *œconomie* and faculties may be depraved, aboliſhed, and utterly deſtroyed, (diſeaſes taking place, the *Mumie* of their parts being thus or otherwiſe handled: But that we may not here open a gap for *enquiries* to which *humane* nature is too prone; let me carefully admoniſh that none endeavor to practiſe this to the hurt or prejudice of any, and ſo by this *Art* incur more miſchief then advantage to themſelves: Notwithſtanding I ſhall not *prætermit*, this without ſhewing how *Mumie* though *Antipathetically*, may to a good end be extracted from one and adminiſtred to another: (which for certain reaſons I ſhall briefly deliver in theſe words following) *Sumantur cadavera mortuorum, vel etiam Mumia corporis cujuſdam vivi, infecti morbove aliquo, ſive febris ille ſit, ſive hydrops, correpti.*

And after this manner already preſcribed (*viz.*) of *inſemination*; let hearbs proper to the

princi-

principall parts be added, that they may mutually and commodiously vegetate and increase, then let the *excrescency* (or fruit) drawing to a maturity be given to any Beast, &c.

I might here lawfully discourse of many things pertaining to this purpose; as amongst the rest, that the *Moon* and whosoever looks in her, may be infected with some disease, by the abuse of which *Theophrastus Paracelsus* affirmeth that sometimes whole *Regions* may be endangered; But *Christian piety* doth here silence me, for we ought to know nothing but τὰ ὠφέλιμα, and those things which are usefull to *life*.

CHAP.

Chap. XV.

To cure both sorts of Jaundies.

IN the first place be sure of the *Mumie* extracted from the three principall *members*, that thereby the whole *Mumiall spirit* may in some measure be in your power; (for the *Jaundies* is dispersed through the whole body) let it be *implanted* into the seed of *Line*, *Nock-weed*, *Celandine*, or into some other that is proper to the *Jaundies*, let *Onysci* (by some called *Asselli*) or the liquor of them, be given to the Patient; into which they being laid in any vessell in hot water are resolved: Or lastly, the *excrements* or dung of Geese dissolved in wine, or *Juniper-berries*; for by meanes of all these that *colorated* humor is preternaturally voided by the *Urine*: With this *Mumiated* urine, water every morning the *Magneticall Earth*, and the seeds contained in it; Afterward the seeds beginning to grow, the *spirit* of the *Jaundise* will be fully transferred into the *plant*; which with all the *Mumiated* Earth you may afterward cast into a *River*, or hang it up in a Chimny to be dryed; either of which is to be observed according to the disposition and con-

nstitution of the body, whose health is by
is meanes desired; for if the body be
lethorical (somewhat inclining to a *Dropsie*)
e seed is to be hung up in the *Smoak*; but
squalid and *dry*, it must be cast into the *water*:
y this *Art* there is no kind of *Jaundice*
hough otherwise incurable) but may here
d remedy; which may be proved even
this common experience: It is usuall
take *horses dung*, some three or foure clods,
pon which the patient having made water
nce before, it is to be tyed in a bladder or
nnen cloth, and hung up in a Chimny to
y, and afterward cast into the fire;
his experience hath oftentimes been found
ccessefull in curing the disease afore-
aid.

CHAP. XVI.

To cure the Dropsie Magnetically.

First of all, the *Mummie* of those three universall *Emunctories* must be the *subject* into which *Wormwood*, *Pimpinell*, and *Swallow-wort* is to be *transplanted* according to Art, let the *Salt* of *Wormewood* or *Diacubebe* be given to the Patient to drive out the disease by *Urine*; let the *seeds* be watered with the same *Urine*; which so soon as they come to their *maturity*, must be either burned, dryed in the *Aire* or smoaked.

Chap. XVII.

Against the Plurisie.

HEre the *Mumie* of the *vitall* and *naturall* facultie must be extracted from the ame-holes and *Hypocondriis*; into which ust be transplanted *Marsh-mallowes*, *Cardus edictus*, *plantane*, *Balm*, *Mint*, *Lung-wort*, or whatsoever is known proper for this disase: *Urine* being provoked by their *Salt*, ust be duely cast upon the aforesaid *umie*, with its *ingredients*, that they may ore successfully *vegetate*: After it is grown to its due *maturity*, pluck it up and dry it ither in the *Aire* or *smoak*, or otherwise, ast it into a *River* according to the condiion of the disease; so shall the same be eadily cured, without any occasion of doubt: And after the same manner may be cured *Apostemations* of the *Lungs*, and of other interiours, as of the *Liver*, *Milt*, and *Reins*, &c.

CHAP. XVIII.

To cure Feavers *by this* Mystery.

ALthough the best and surest way of curing *Feavers*, is by *diaceliateſſon Cupyron*, although the matter (through the neglect of the *Physician*) be most perfectly dilatated by opening a *vein*; Notwithstanding this shall (likewise) somewhere be very usefull.

Here therefore the *Mumie*, both *vitall* and *naturall*, must be extracted, in the place and manner as aforesaid; yea, I could advise it might be from the *Arteries*; this being done, afterward mixe it with hearbs good for the blood and resisting putrefaction; hearbs proper for this use are *Nettles*, *Fumentary*, *Celandine* (the great) *Century*, *Balme*, *Mint*, *Germander*; let *Urine* be provoked by the salt of *Nettles*, or *Sage*, or *Juniper-berries*; with which *Urine*, the *Magneticall Earth* must afterwards be duely watered; and the *accrescency* of them must either be cast into the *water* or dryed in the *Aire*, with which the *Feaver* will presently consume as the same shall perish.

CHAP.

Chap. XIX.

of the Oppilations of the Liver, Brain, Lungs, Spleen, Reynes, &c.

First extract the *Mumie* naturally answering to the affected part; then let former *Transplantation* into hearbs propriated to them follow; (for example)

Liver	be infected then *transplant* it into	Rue, Liverwort, Maiden haire.
Braine		Sweet Marjoram, Bears-foot, Rue, Serpyllum.
Lungs		Nettles, Vernacle, Lung-wort.
Spleen		Stone-wort, Hedg-nettle, Germander.
Reynes		Restbarrow, Golden red, Parsly, Gromell, &c.

Let *Urine* be provoked by *Salt* of these hearbs artificially prepared; with which the *Magneticall Earth* must be watered to

procure the better *vegetation:* The *excrescences* must afterward be cast into a *River.*

Chap. XX.

of Aches *in the Limbs*, caused by Oppilation.

THE *Mumie* must be extracted from the *Articles* or *Joints* of these parts; then set it in its proper *transplantation,* (which is as it were the very *Center* of these Cures) the rest *viz. Rosemary, Lavender, Sage, Savory, Sutureja, field Cypresse, &c.* these among other hearbs have here their especiall operations.

Chap. XXI.

Of the Gout *and* Catarrh's.

HEre the *Mumie* of the *Articles* or *Joints* ill affected, must be properly mixed with black *Hellebore*; then *Urine* is to provoked by the meanes of *Nettles*, which must be used for the speedier vegetating the *Magneticall Mumiated Earth*; the *excrescency* whereof must be dryed in the *Aire*, or enclosed in an Oake, &c.

In a *Catarrh*; the *Mumie* of the *Brain* must be *implanted* into *Caryophyllata* (or *herb-venill*) which being grown to a proper ripenesse, must be dryed in the *Aire*.

Chap. XXII.

Of Wounds and Ulcers.

FIrst, (as before) take the *Mumie* from the places affected, into which must be inseminated by way of *Transplantation*, either spotted *Arsmart* or *Comfrey*, or other hearbs favouring the affected parts; Let *urin* be provoked by *Tartar*, with which the *Mumiated Earth* is to be watred for its better nourishment: then let the *accrescency* be dryed in the *Aire*, and so the Disease will undoubtedly be cured.

Where you must also note, that this Cure is oftentimes performed by the *Mumiall Magnetisme*, although the *extraction* of *Mumie* doth not alwayes intercede: for in some cases it happeneth, that the *weapon* or instrument that gave the wound partaketh of the tacted *Mumie*, without the direction of the particular *Medicine*, especially when it hath remained long in the wounded part; for any thing that continueth long in the wounds, as a *Knife*, *Nail*, *Glasse*, is of much lesse force in a sudden *transition*, seeing such short time can scarcely produce any effect: Or lastly, where it is imbrewed in blood by a deliberative

ine *transmission*, or by any retention of that place: And so it serveth in stead of Artificiall *extraction*, some part of the *Mumie* being thus compendiously *attracted*.

Therefore when any one is either *hurt*, *wounded*, or otherwise prejudiced in this manner, Let the *Dart*, *Knife*, or *Sword* be thrust into the *Earth*, (which is the Mother, and (as it were) potentative *genericall* branch of all *Balsams*, (although by this reason that operation is of little worth) that the *Mumial spirit* adhering to the Weapon may not *evaporate*; in the mean time, let the wound be bound up with the root of *Mead-saffron*, pounded and mingled with 3 or 4 drops of *Wine*, or *Vinegar*, or the like, for a *Plaister*, but the *excrements* (by a certain mystical virtue) is the best, or whatsoever is *Balsamick* and next at hand, the Weapon may be thrust into, as *Lard*, *Balsam*, *Unguent*, &c. Yet here is chiefly to be respected, those things which are of *Mumie* and *Usnea*, which indeed is the *Syllogé* and *Collection* of *Mumial spirits*, and also of the *spirit* of the World, by whose mediation the *active* and *passive* qualities do most happily concenter: Also, that which is by some observed, is no wayes absurd, in *Cacoethical* (or ill disposed) *Ulcers*, and old *Fluxions* which are continually running; that the *sanies* of a Wound being anoynted with *Bal-*

sam or *Weapon-salve*, and inclosed in a Nut-shell, and afterward hung up in a dry place under a moyst Air, will most effectually further the Cure.

CHAP. XXIII.

Of the Hernia, *or Burstennesse.*

FIrst, let the *Mumie* be *extracted* from the place *affected*, into which implant (as before) *Symphytum majus*, (or *Walwort* the greater) then hang it in the Air til it be dry; or (where, by means of the *Mumial Magnet*, the *Mumie* hath been rightly *extracted*) choose the *Rosin* tree, *Cherry* tree, *Firre* tree, *&c.* let the *Mumie* be placed at the Root, the tree being slit through the middle, and the Clift so wide, that the sick party may there conveniently make his *transmission*, which must be 3 times forward and backward, *in nomine SS. Trinitatis, in quo merito omnia inchoanda & perficienda*: and that especially in the hour and day of ♀: Let the Patient also freely voyd his *urine* upon the *root* of the tree; which being done, let the tree be conveniently closed up with *wax*; so the *Hernia* (or Burstennesse)

neſſe) being never ſo monſtrous, having been put into it as aforeſaid, will in a ſhort time be moſt perfectly cured (*quamvis alicubi nihil reposita fuerit ſanata*).

CHAP. XXIV.

Of Fluxions *and Salt* Rheums *cauſing pains and ſoreneſſe in the Teeth and Eyes, &c.*

EXtract the *Mumie* of the place offended, and let it be *tranſplanted* into ſpotted *Arſmart, &c.* Notwithſtanding the ſame may be done compendiouſly by the root of *Groundſill* plucked up with the whole hearb, and rubbing the aking teeth therewith till they bleed; then preſently ſetting the ſame root in the proper and native place wherein it was firſt plucked up, and ſo let it grow: Thus any ache or pain in the Teeth ſhall with great wonder be aſſwaged and cured.

CHAP.

CHAP. XXV.

Of Menstruous Evacuation *and* Retention.

LEt the *Mumie* first be *extracted* from about the *Hypocondria* and *Navill*, which (after the usuall manner) is to be *implanted* into *Arsmart*, then provoke *urine* by administring *Peniroyall*, with which wet the *Mumiated* Earth; then take the *plant* (growing to perfection) and either dry it in the Air, or burn it in the Fire.

For the *Retention* of *Evacuations*, let the *Mumie* be extracted from the same places, and likewise from about the *Paps*; then let it be *inseminated* into *Peniroyall*, by which also *urine* must be provoked: Afterward, let the *Excrescency* be cast into the Water.

Chap. XXVI.

of the Consumption *&* Hectick Feaver.

Extract the *Mumie* from the 3 principall parts, and also from the *spine* of the *back*, and chief *Muscles* of the body; *implant* it into *Satyrion*, and let them grow together, then transpose them into the *Oak* or *Cherry* tree; or else *transplant* the *Mumie* it self into either of these, and the *Patient* shall amend in short time: Also, the *Tincture* of the *Mumie* of a sound body administred to the sick person recovereth him: As I have delivered in another place.

There is another reason of this *Magnetisme* more commonly and easily practised, (as thus): Let a new laid Egge be boyled in the *urine* of the sick party in a new Pipkin, (so as the urine may cleerly cover the Egge) let it boyl till the Egge be hard, then take out the Egge, and pierce it here and there, afterward seeth it again in the same urine, alwayes turning it, till the urine be wholly consumed; then let the Egg (being thus prepared) be buried in an *Ant* hill, and as the Egge consumeth, so will the Disease, by a wonderfull sympathy.

CHAP.

Chap. XXVII.

Of particular Blaſtings.

THis, according to the proceſſe of the former *Magnetiſme*, hath nothing to peculiar to it ſelf, onely that the *Mumie* is to be extracted from the inferior and ſuperior *Articles*, or joynts of the parts affected; and (that we may not (as they ſay) always harp on the ſame ſtring, but intermix ſome pleaſure with profit) we will here deliver a moſt excellent remedy againſt all Blaſtings, as well univerſal as particular, and indeed, a ſympathetical *Magick* from this very *Art*: This *Amulet* is a particle of the *Coffin* wherein a Woman in Childebed (dying through difficulty of *Delivery*) hath been put, and therein laid upon the *ſpine* of her back, and buried.

For the *vegetative* augmentation, and *nutritive* faculty of the *Childebed* woman is principally placed in the *ſpine* or bone of her back, and being laid in the *Coffin*, is now eaſily attracted, and aſſumed by a living body *ſymbolical* and agreeable to its former ſubject.

From this very *foundation* may a *Childebed* woman yet alive, and other *Plethoricall* and ſound perſons ſupply another with this fruitful and admirably nutritive *Mumie*, ſo that the *Extraction* be made from the *ſpine* of the back, the aforeſaid *Magnes* being laid upon

upon it; then *implanted* into proper hearbs; which hearbs must afterwards be taken inwardly by the *Patient*: Thus truly there is no Disease so vehement or dangerous, but may have a remedy by this our practise; for that which seemeth most *dissentaneous*, may (by this) be successefully adapted and reconcil'd.

CHAP. XXVIII.

Against Sterlity *or Barrennesse: And also the manner of detracting strength from an* Horse, *and transmitting it into a* Man, *or from any Man or Beast into any other.*

IT wil here be necessary to extract the *Mumie* of the *vital* and *natural* faculty from the *Vine* of the back, under the *Arm-pits* and *hypochondriis* of any pregnant body; then *transplant* it into *Satyrion*, or (which some think better) into the common or black *Thistle*; and when it hath *vegetated* sufficiently, give it to the *barren* party; which nevertheless, that it may be the more effectual, hang the said herb with all the rest about the parties neck; and in short time she will prove as fruitfull as any other.

This I say (with Gods blessing) hath often been the happy means of much contentment

to

to *Noble* Families, before destitute of Heirs

Neither doth this *Art* promise lesse succes to those that abstract from a sound body (speak not of men) the strength of the powers and faculties, and *implant* it in ano ther: By the same *Art*, after this manner *ex tract* the *Mumie* from a *sound* body perfectly i health, and *implant* it into the black *Thistle* which afterward may be administred to th *sick* party; either in its *substance*, or reduce into its *essence*; let it be hung about the neck, and the *sick* and *infirm* will grow *healt full* and *strong*.

After the like manner also you may ab stract the strength from an *Horse*, and t transmit or infuse it at pleasure into a *Man* Mingle the *sperm* of the strongest *Horses* wit pure *Earth*, *implant* it into the black *Thistle*; when it is grown to its just bignesse, admini ster it to the *party* whose strength you woul increase; let it be hung about his *neck* and a the strong Horses *languish* the Party wi *strengthen*: But you must take notice, that th aforesaid *root* is to be *implanted* presently aft the *New Moon*, and taken up two or thr dayes before the *New Moon*: This is equall successeful in other Beasts, whose faculty expedient to be communicated to Man, as th Learned in these *mysteries* shall more exactl consider the occasion

FINIS.

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